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Authors and publiſhers lay their works before the public, and it is perfectly right that the public ſhould comment on them. *Reviews* do a public ſervice; they prevent the public from being impoſed on in their purchaſe of books, check licentiouſneſs, and put down uſeleſs publications.

LORD ELLENBOROUGH.

The Satires of Juvenal tranſlated and illuſtrated. By Francis Hodgſon, A. M., Fellow of King's College, Cambridge. Payne and Mackinlay. 1807. Royal Quarto. Pp. 572. 2l boards.

THERE are few branches of literature more extenſively intereſting than tranſlation, and more eſpecially the tranſlation of the works of antiquity, which, in order to be well rendered, muſt be explained, illuſtrated, and adapted as much as poſſible to thoſe alterations which the progreſs of time naturally effects in the human mind. Even the profeſſed ſcholar is ready to acknowledge that he finds the advantage of a good tranſlation, as giving him a more juſt conception of the beauties he admires, by affording the opportunity of viewing them through a new medium. A large portion of the *literary* world (as it may be termed) are but ill qualified to enjoy the claſſical writers in their original language. The buſineſs and the learning of ſchools give way to the more ſerious avocations of life, even with thoſe from whom they received the due ſhare of attention and fondneſs in their youth. And by far the greater part of the *reading* world muſt take the whole ſenſe and beauty of an ancient author from his tranſlator.

The difficulties and importance of the tranſlator's taſk are, of courſe, proportioned to the intereſt with which his work will be read. Dangers and difficulties, ariſing from

other cauſes, alſo ſurround him; and we believe few have ever ventured on this branch of literature without anticipating theſe difficulties, and none have failed of being made ſenſible of them in the progreſs of their labours. This will be, perhaps, beſt explained by a ſhort conſideration of the duty of a tranſlator.

Mere Engliſh readers cannot eaſily be made ſenſible of theſe difficulties; for, as they are not in the habit of comparing different languages, they are totally unacquainted with that ſubtle connection of words and ſenſe, which ſo often embarraſſes a tranſlator, and ſometimes abſolutely defies his efforts to alter the one, without making ſome correſponding change in the other. "It is a good fundamental maxim," ſays Mr. Hodgſon in a note on his Preface, "that a tranſlation ſhould be a complete and accurate copy of the original; that no addition or ſubtraction ſhould be made; no image ſuppreſſed; no ſentiment; that the very turn of particular phraſes, if poſſible, but at any rate the ſtyle of thinking and expreſſion, ſhould be moſt faithfully preſerved." He does not, however, propoſe this as the character of his own work, for he urges with much force the almoſt inſurmountable difficulties of attaining this object. We own we are inclined to go farther than he does, and to ſay, not only that this is impoſſible, but that if it were poſſible it would not be ſufficient. Its impoſſibility will be admitted by all, who, from being accuſtomed to conſider the different conſtructions and idiomatical peculiarities of ſeveral languages, are aware that no one language is capable of exhibiting a complete and accurate copy of another; and this will more particularly apply when the compariſon is of a dead with a living language; and ſtill more of the reſpective poetry of each, conſtructed upon ſuch widely different principles as they are. The inſufficiency of the maxim may be proved by the ſingle reflection, that if all the above requiſites were combined, ſtill the ſpirit of the writer might be loſt. To illuſtrate this by an example (which we prefer to take from an indifferent writer, rather than from the author who is more immediately the ſubject of this article), from the Dialogue de Oratore (quoted indeed by Mr. Hodgſon, in his notes, page 505), "Eloquentia ſicut flamma eſt: materiâ alitur: motibus excitatur: urendo clareſcit;" tranſlated by a celebrated orator of our own days thus: "Eloquence is as a flame; *it requires* matter *to* ſupport it; agitation *to* excite it; and it brightens as it burns." Perhaps this is carrying tranſlation to as high a pitch of excellence as poſſible. There is (as Mr. Hodgſon obſerves) no fault but the fault of the Engliſh language. It is evident,

however, that it is not *a complete* and accurate copy of the original *without addition or ſubtraction.* And, taken in any other language, we will venture to ſay it cannot be better rendered; for, if the trifling variations obſervable in the above tranſlation were corrected, the animation and ſpirit of the ſentence would be gone; a ſacrifice, which, for our own parts, we ſhould not wiſh to make. It is vain, therefore, to propoſe ſo hard a taſk. A ſhorter and more ſimple propoſition (although it ſeems to be the faſhion now to deſpiſe it as an idle common-place) is that a tranſlator ſhould endeavour ſo to give his ſubject that it may appear to be treated as nearly as poſſible in the ſame manner as the author would have done if he had written in the language and at the times of the tranſlation*. The ſimilarity of ſtyle between authors in different languages is continually obſervable. The ſtyle of Juvenal was never ſo nearly brought to an Engliſh reader as in Johnſon's imitations (particularly that of the 3d Satire), where the Engliſh moraliſt borrowed a certain number of their objects, ſentiments, and figures of diction of the Roman ſatiriſt, and adapted them to language which he thought and intended to be his own. So in Dryden's free tranſlations from Lucretius we have the very author before our eyes; the ſame unaffected plainneſs, and the ſame "brave neglects" are obſervable in each. Where, on the contrary, this natural ſimilarity of ſtyle does not exiſt, the moſt laboured exertion and the moſt ſplendid talents will fail of exactly attaining their object. Our juſtly celebrated tranſlation of the Iliad will exemplify this. It may be ſaid to be, more than any other ſimilar work whatever, a complete and accurate *copy* of the original. At almoſt every line we are reminded of ſome well known image; almoſt every turn of language and every expreſſion are preſerved; but ſtill we do not picture to ourſelves, from reading the Engliſh Iliad, the ſame author, the ſame ſimple magnificence and tenderneſs of thought which ſuggeſt themſelves on reading the original. But do we perceive any ſimilarity between the original works of Pope and thoſe of Homer? And, on the contrary, do we not diſcover the very ſtyle of Juvenal in the works of Johnſon? the ſame indignation againſt vice and folly, and the ſame lofty vehemence of rebuke? and do we not recognize the very ſpirit of Lucretius in the didactic poems of Dryden? We

* This accords with the notions of both Dryden and Gifford; the former in his Dedication, the latter in his Eſſay on the Roman Satiriſts.

remember, as ſchoolboys, to have tranſlated whole paſſages of Virgil and Cicero with uninterrupted fluency, whilſt we have ſpent hours of fruitleſs toil in endeavouring to render an Ode of Horace or Petrarch, or to curb the exuberance of our native tongue to the brevity and point of Salluſt and Tacitus. It appears to us, therefore, that (however fanciful the notion may have been thought) it is abſolutely eſſential that a general reſemblance of ſtyle and character between the original and the tranſlation ſhould be preſerved, to entitle the latter to the praiſe of tranſcendent merit. But we have detained our readers too long on this ſubject.

The ſtyle of Juvenal is ſtrong and harmonious; dignified and ſarcaſtic; highly poetical, pointed, abrupt, and ſevere; and ſuch are the qualities we ſhould wiſh to find in his tranſlator. He abounds beſides with temporary alluſions, which it is impoſſible to render into another language, and highly difficult to get rid of without endangering the ſtructure of which they form a part. We ſcarcely know ſo difficult a taſk as a tranſlator of this author impoſes on himſelf. Dryden, who, with ſeveral aſſiſtants, undertook the work of rendering this author, wrote with ſtrength and harmony of poetry, and a bold ſeverity of expreſſion; but his tranſlation preſerved neither the dignity, the ſtatelineſs, the cloſe point, nor the ſarcaſm of the original. We find, indeed, in this tranſlation many inſtances of ſarcaſm admirably expreſſed, but unfortunately they are too often inſtances alſo of neglect and deviation from the ſenſe of the original. Such is his tranſlation of the lines (Sat. 3, l. 194, 5).

——·—— Nam ſic labentibus obſtat
Villicus, et veteris rimæ contexit hiatum.

"And 'tis the village maſon's daily calling
To keep the world's metropolis from falling."

This is very pointed, very humorous, very ſatirical; but where is the ſtately verſification? where the ſenſe of Juvenal? Gifford, who alſo tranſlated theſe Satires, gave them with great fidelity, with all the keenneſs and ſeverity of the original. We find in Mr. Hodgſon much of the ſame dignified declamation; much of the ſame overflowing indignation, the ſame hurried torrent of rebuke, as mark the Satires of Juvenal. Yet he is leſs accurately faithful than Gifford, and his language is frequently too florid, too general, and too nicely poliſhed, to give an adequate idea of the boldneſs and the point of Juvenal. It is ſuch as one might ſuppoſe a copy by a diſciple of Claude Lorraine of an original by Salvator Roſa. The precipices ſoftened with a rich variety of ſhadow,

and the rocks ornamented with verdure, and ſurrounded with the ſilvery ſpray of a calm and ſilent ſtream, inſtead of the rude foam of an impetuous torrent. Something of this fault is obſervable in every one of the tranſlations of Juvenal. The truth is, that his tranſitions are ſo abrupt, that without ſome ſuch aid he would be almoſt unintelligible. A remarkable inſtance occurs in the 15th Satire (l. 157), where Juvenal cloſes his account of the advantages of the ſocial principle to mankind, and contraſts it with the actual ſtate of human nature, thus:

——— ——— defendier îſdem
Turribus, atq. unâ portarum clave teneri.
Sed jam ſerpentum major concordia: &c.

This Mr. Hodgſon tranſlates,

"In brother files the threat'ning foe to wait,
And ſtand the bulwark of our parent ſtate*.
Gifts how abuſed! for now, to man's diſgrace,
He yields in concord to the ſerpent race."

The third line is a mere interpolation; but without ſome ſuch connection the contraſt is too abrupt to be felt.

We cannot altogether congratulate Mr. Hodgſon on his Preface. We like ſome of his remarks on the works of his predeceſſors, but think them needleſsly amplified. There is too much of the argumentative ſtyle, and one conſiderable fault, namely, that the notes ſubjoined contain a great deal of extraneous matter, and much, too, which (if inſerted at all) ſhould have formed part of the text. The language is, however, correct and gentlemanly, and there is a great air of modeſty in the author's addreſs. We ſhall only ſelect a ſhort paſſage in which he announces the object of his endeavours, and recommend him, if he ſhould have an opportunity of reviſing his work, to ſhorten the Preface by at leaſt half; to omit all notice of the life of Juvenal, of which (as he obſerves) a mere apology can be furniſhed; and of the progreſs of ſatire (on which all who have read the diſſertations of former writers on the ſubject, and eſpecially the very luminous article by Mr. Gifford, muſt be ſatisfied, and in which thoſe who are ignorant of thoſe diſſertations will probably be little intereſted); and confine himſelf to a ſuccinct account of the works of his predeceſſors, and his own. The paſſage we alluded to is as follows:

* We cannot approve of this new reading: the whole paſſage is ſlovenly.—Rev.

"The extent, then, of my ambition, and it is no moderate one, has been this,—not to reach the height of Dryden, where Dryden has chosen to leave all below him; yet, upon the whole, to give a more faithful version of Juvenal than he and his associates have given; and at the same time to do it in such a manner as to offend an English ear with fewer instances of interrupted versification than those which (originally at least) occurred in the pages of Mr. Gifford."—P. xvii.

In another place he says, "I have tried totis viribus to make Juvenal speak for himself."

The preface is followed by a poetical prologue, which we presume is original. After a short compliment to Dryden, Mr. Hodgson goes on thus:

"In a rude age, ere Rome had yet unfurl'd
The banner destin'd to o'ershade the world;
When peaceful games employ'd the Latin clowns,
And holydays were kept in country towns;
When the rich vintage brought the hour of glee,
Sarcastic jeers, and boorish liberty,
Mix'd with warm thanks to Heav'n's benignant hand,
And the first off'rings of the fruitful land;
When the broad face was smear'd with ruddy lees,
And artless laughter found the art to please;
Then Satire first in coarse attire arose,
And lash'd, with peasant wit, her luckless foes." P. xxxiii.

The innovation occasioned by Livius, in the introduction of plays upon the Grecian model, the degradation of satire into farce and pantomime, and its removal from the stage to the closet by Ennius and Lucilius, are successively described, and then we turn to Horace.

"The courteous Horace next was heard to sing
A contrast wide as wintry storms and spring;
There* Nature's rage, irregular and wild,
Here† the soft air of Art's accomplish'd child.
Too roughly that the stubborn truth convey'd,
Too gently this with tickled folly play'd;
Scarce prais'd the right, and scarce expos'd the wrong,
Skimm'd o'er life's surface in his easy song;
And taught the struggling soul that captive gait,
That vain urbanity, which wins the great." P. xxxvii.

Then, after describing the peaceful glory of the Augustan age‡, the poem thus introduces Juvenal:

"* In the Satire of Lucilius."

"† In that of Horace."

‡ Mr. H. should have acknowledged that the line "And hid in

" But lo! the rapid torrent ruſhes down
On the pale monſters of the ſtartled town;
Rapid, yet clear, though ſmoothly flowing, ſtrong,
The liquid force of that Aquinian ſong!
Back to his ſchool let moral Perſius fly,
And vainly preach the ſtoic's apathy;
The world's great maſter trembles on his throne
At lofty Juvenal's undaunted tone.
No dogmas of the porch his boſom guide,
No grave Cornutus* lectures at his ſide;
But, as from Truth's celeſtial fount he drinks,
His virtue utters what his wiſdom thinks.

" Now, undiſguis'd each ſavage tyrant ſtood,
And Rome was delug'd in her children's blood;
The Poet's courage with the danger grew,
And fiercely at the eagle's neſt he flew;
With daring ſoul tyrannic pow'r defied,
Spoke the plain truth, and ſpoke it, though he died.
His noble rage deſpis'd all humbler game,
And branded vice, however high her name;
To ſlaviſh uſe no weak reſpect he paid,
But ſtill revered the ſenate's empty ſhade;
Call'd back the glories of the paſt in vain,
And breath'd his high republican diſdain." P. xxxviii.

We think this Prologue a very ſpirited poem.

Our readers will not expect a detailed account of all the Satires from us. They are totally diſtinct poems; and, after a careful examination of Mr. Hodgſon's book, we think that the fourteen Satires which he has rendered himſelf are very nearly equal in point of merit, and hold ourſelves at liberty to quote from them with no other diſcrimination than the choice of thoſe paſſages, the ſubjects of which our readers are the moſt likely to find intereſting. Of the two ſatires (the 8th and the 13th) which are the works of his friends, Mr. Merivale and Mr. B. Drury, we ſhall ſpeak ſeparately. The firſt ſatire is not one of Juvenal's happieſt efforts; but we ſelect the tranſlation of the paſſages.

Et quando uberior vitiorum copia? &c.—Sat 1, l. 86.

and

——————— denſiſſima centum
Quadrantes lectica petit, &c.—Sat. 1, l. 120.

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flow'rs the deſpot's iron chains" is borrowed from Mr. Gifford's proſe: "The chains which the policy of Auguſtus concealed in flowers, were now diſplayed in all their hideouſneſs." See his Eſſay.—Mr. G., by the way, borrowed it from Duffaulx.—Rev.

" * A ſtoic philoſopher, the friend and adviſer of Perſius."

" And when did vice ſo flouriſhing before
Spread with her pois'nous weeds the nation o'er?
Firſt, when did av'rice with ſo wide a ſail
Catch the full favour of the public gale?
When ſate ſuch ſpirit on the gambler's brow?
When roſe the main to ſuch a ſtake as now?
See, as around the fatal board they ſtand,
And ſhake the dice-box with determin'd hand,
How deep, how dreadful is the conteſt there!
What burſts of joy! what looks of blank deſpair!
As the pale ſteward opes the waning cheſt,
Thouſands are gone—but madneſs riſques the reſt,
Nor leaves enough for one poor cloak behind,
To guard a ſhiv'ring menial from the wind." P. 8.

" See hurrying to the dole a hoſt of chairs,
And rich patricians clam'rous for their ſhares;
The ſordid noble and his pregnant dame
Sick with fatigue, their hundred farthings claim.
Nay, impudently now, with common art,
The Lord demands his abſent Lady's part;
Draws all the curtains round the cloſe ſedan—
'My wife's within, Sir—make what haſte you can.'—
'Let her look out,' the doubting ſlave replies—
'Huſh!—ſhe's aſleep—you'll wake her with your cries.'"
P. 10.

We paſs over the ſecond ſatire as containing little that is intereſting, and much that is diſguſting; and proceed to the third, which derives its chief intereſt (as Mr. Hodgſon obſerves) from the ſpirited imitation of Johnſon. But as the 6th and the 10th ſatires are the beſt of Juvenal's compoſitions, the greater part of our extracts will be from the latter, and ſuch parts of the former as are admiſſible; and we ſhall, therefore, have little room for ſelections from the other ſatires. There are few paſſages of Juvenal more pleaſing than that which deſcribes the departure of his friend Umbritius from Rome. The lines flow eaſily and ſmoothly, and there is a mixed air of melancholy and ſatire which is highly pleaſing. We extract both the original and the tranſlation.

In vallem Ægeriæ deſcendimus et ſpeluncas
Diſſimiles veris. Quanto præſtantius eſſet
Numen aquæ, virgo ſi margine clauderet undas
Herba, nec ingenuum violarent marmora tophum!
Hic tunc Umbritius:" &c.—Juv. Sat. 3, l. 17.

" Down to Egeria's vale we took our way,
Where, ſpoil'd by art, her formal grottos lay;

How much more honour'd had the Goddeſs been
Were the clear fountain edg'd with living green;
Through no vain marble did the waters run,
But only murmur o'er a bed of ſtone!

" Here, as we paus'd, at length the penſive man
Rais'd his ſlow eyes, and, with a ſigh, began." P. 34.

We muſt here obſerve that Mr. Hodgſon has given a new caſt to the concluding expreſſion of the laſt extract. It is another inſtance of the neceſſity which all the three tranſlators have found to moderate the abruptneſs of their original. Dryden and Gifford make Umbritius expreſs himſelf with ſimple indignation.

" Then thus Umbritius (with an angry frown
And looking back on this degenerate town):"—*Dryden.*

" Umbritius here his ſullen ſilence broke,
And turn'd on Rome, indignant, as he ſpoke."—*Gifford.*

Mr. Hodgſon makes him expreſs himſelf with a mixture of grief and anger, which is well adapted to his circumſtances, and always highly poetical. The circumſtance is gratuitous, each tranſlator is equally unfaithful, and we can therefore find no peculiar fault with either. Mr. Hodgſon has given a ſimilar ſenſe to the word " confuſus" in the firſt line of this ſatire.

Quamvis digreſſu veteris confuſus amici,

" Tho' when I ſee my much lov'd friend depart,
The mournful wiſh comes ſtruggling from my heart."

Perhaps in both inſtances, but certainly in the laſt, he is ſanctioned by the great authority and example of Johnſon. See his Imitation.

The 4th ſatire has been generally thought one of our author's leaſt happy efforts. The humorous ſtyle is certainly leſs adapted to his powers than the ſerious and ſevere; but there are ſeveral very animated paſſages, and they, perhaps, ſhine with greater luſtre, as they are contraſted with the reſt of the poem. There is not in the whole work before us a more ſpirited tranſlation than the paſſage which concludes this ſatire. The ſubject of the poem is the conſultation of Domitian and his nobles on the ſubject of an enormous turbot caught in the Adriatic, and ſent to Rome in compliance with the monarch's prerogative of royal fiſh. The Emperor ſummons the ſenate to deliberate on the mode of dreſſing the fiſh: they obey.

" Unhappy ſenate! in whoſe pallid face
Sits the ſad curſe of penſion and of place;
Suſpected favour, and diſſembled hate,
And all th' injurious friendſhip of the great." P. 61.

The character of each of the members is deſcribed with much grave irony, and the groſs flattery and meanneſs of their addreſſes are well expoſed. They are unanimouſly againſt the fiſh being cut.

" 'And muſt he then be cut?' dread Cæſar cry'd;
'Periſh the thought!' Montanus quick reply'd,
'No! let a diſh of giant ſize be made
'By ſome renown'd Prometheus of the trade,'" &c. P. 65.

With this advice the aſſembly are well pleaſed, and the ſenators of Rome are diſmiſſed to their reſpective homes.

" 'Break up the court!' the haughty monarch cries;
Swift from their ſeats th' obedient peers ariſe:
Back they return down Alba's royal hill,
Which late they mounted at their maſter's will;
Breathleſs with haſte, and pale with wild alarms,
As if all Germany were up in arms;
Or from each corner of the world had come
War and revolt on rapid wing to Rome.

" And oh! that ever in ſuch idle ſport
Had liv'd the Lord of that obſequious court;
Nor, worſe employ'd in ſavage ſcenes of blood,
Had robb'd the city of the brave and good!
While highborn cowards ſaw their brother's doom
And vengeance ſlumber'd o'er the Lamian tomb.
But when he dar'd aſſail a vulgar head,
Up roſe the people, and the tyrant bled." P. 66.

The ſubject of the 6th ſatire (for we paſs over the 5th) is the diſorderly conduct of the Roman women. Of thoſe diſorders we think little need now be ſaid: in addition to the rebukes of the ſatiriſts, we may refer to the laws, to the ſpeech of Auguſtus on the ſubject (reported by Dio, and abridged by Monteſquieu, Eſp. des Loix, liv. 23), and the hiſtorians of the times. The ſhocking particularity of Juvenal's attack renders much of this ſatire too diſguſting to admit of tranſlation, and the greater part of it is ſuch as it would not become us to extract. But the original is by far the moſt animated of Juvenal's works, and we think that animation well preſerved by Mr. Hodgſon. Both the original and the tranſlation of this ſatire diſplay a greater copiouſneſs of poetry, and a greater and better woven variety

of illuſtration, than any other part of the work*. The ſatire is addreſſed to a friend of Juvenal's, whom he diſſuades from marriage, by exhibiting the abandoned character of the women of the age. The ſatire opens thus:

" Yes, in old times, before the Thund'rer's birth,
There might have been a virgin upon earth;
And ſhe, perchance, was ſafe awhile with men,
And gods, and cattle, in one common den:
Where the ſtrong houſewife, on the mountains bred,
Strew'd with dry leaves the ſavage hunter's bed
With ſhaggy ſkins of neighb'ring lions ſlain,
And ruſhes gather'd from the barren plain.
In ſuch ſtout toil the matron would engage,
Unlike the Cynthias of our poliſh'd age;
Unlike the Leſbias, whoſe ſoft ſhining eyes
Grow dim with tear-drops when their ſparrow dies;
But a rough dame, with ſturdy brats to tug
At the huge nipple of each hanging dug;
Coarſe as her ſpouſe, replete with windy maſt,
And freely belching o'er his rude repaſt." P. 87.

The ſimplicity, however, of times leſs ancient than thoſe juſt mentioned, and one principal cauſe of modern corruption, is thus alluded to in a ſubſequent paſſage.

" Say from what ſource ſuch monſtrous deeds aroſe,
And ſwell'd the liſt of Rome's unnumber'd woes?
Chaſte were our wives, while humble yet and poor,
They dwelt in cottages from vice ſecure;
Woke with the morn, a vig'rous healthy band,
And work'd the Tuſcan wool with toiling hand;
While their brave lords ſuſtain'd the doubtful fight,
And threat'ning Hannibal appear'd in ſight.
Now a long peace our ancient fire impairs,
And luxury worſe than unſucceſsful wars;
Makes, as by Heav'n's vindictive mandate ſent,
The conqueſt of the world our puniſhment.
Since we grew rich, corrupted have we grown,
The luſts of Aſia have become our own;
Each ſubject iſle her pois'nous trade inſtils,
And Rhodes is planted on the Latian hills:
While lewd Tarentum's bacchanalian throng
Burſts on our ſtreets, and rolls uncheck'd along.
'Twas foreign ſpoil, that Rome ſhall ever rue,
Delug'd the land with foreign manners too;

* The tranſlator has in this ſatire uſed the liberty of connecting and ſmoothing his original pretty freely.—Rev.

Pernicious victory has o'erturn'd the ſtate,
And left us wealthy, but no longer great." P. 105.

We ſelect another paſſage, in which the learned ladies are mentioned (a ſubject of ſatire ſcarcely obſolete amongſt our own countrymen):

" Let not my wife the flow'rs of ſpeech command,
Be there ſome books ſhe does not underſtand!
Grant her, ye gods, no ſyllogiſtic ſkill,
Nor her vain head with loads of hiſtory fill.
I hate the woman who can talk by rule,
And knows the canons of the grammar ſchool;
Who quotes old verſes that I never heard,
And catches at her friend's unpoliſh'd word.
Let me, oh let me, if I chance to err,
Not be ſet right—or not ſet right by her." P. 114.

And the following, becauſe it is one of the few humorous touches which we meet with in Juvenal, and of which we certainly regret that there are ſo few.

" 'Twere waſte of breath to name the ſpurious boys
Huſbands have thought the produce of their joys;
But many a future prieſt of Mars has come
From the foul marſhes in the ſkirts of Rome.
There through the night fly Fortune loves to ſtand,
And take the naked foundlings by the hand;
Lead them herſelf to ſome rich door away,
And laugh in ſecret at the comic play,
When nurs'd and favour'd by the cheated great,
Her little baſtards wear the robes of ſtate." P 124.

The 10th ſatire is that of all our author's works with which our countrymen are beſt acquainted. In Dryden's tranſlation it fell to the lot of that great leader of the band himſelf; and in addition to the laboured and beautiful tranſlations of Mr. Gifford and Mr. Hodgſon, it has been ſo fortunate as to be the ſubject of Johnſon's imitation in his grand poem on the "Vanity of Human Wiſhes." It may, in our opinion, be juſtly preferred to every other compoſition of Juvenal; for although it does not poſſeſs that *ſwing* of poetry and illuſtration, which we admire in the 6th, yet as the ſubject of it is leſs offenſive, it will be more generally pleaſing. At this time of day, when the common-places of "chance and change" are ſo much in faſhion, this Poem cannot fail to be read with the greateſt intereſt. For, as Mr. Hodgſon obſerves in his argument:

"A voice of power and authority ſpeaks to our very conſcience, and that moſt glorious prerogative of genius, the novelty of illuſtration, gives additional credibility to acknowledge truth, and to trite example all the lively intereſt of original alluſion." "The fate of the popular and of the rich had been often deſcribed, but never ſo aptly and ſo forcibly as in the inſtance of Sejamus. The queſtion of 'Quid Craſſos, quid Pompeios evertit?' had been aſked before, but never brought home to our boſoms with ſuch juſtneſs of application. The miſerable end of the eloquent had been the ſubject of rhetorical lamentation; the ſhort career of military glory had excited the pathetic addreſs of the poet, and the profound reflection of the philoſopher; but who, excepting Juvenal, could have ſaid of Cicero and Demoſthenes—

——— utrumque
Largus, et exundans letho dedit ingenii fons?

"Who could have thus apoſtrophized Hannibal—

I, demens, et fævas curre per Alpes,
Ut pueris placeas, et declamatio fias?"

The ſubject of this ſatire is introduced in general terms in the opening lines.

"Search the wide world from Gades' rock afar
To the bright kingdom of the morning ſtar;
And mark by man how little underſtood
Is the true path of evil or of good!
Error's deep ſhade o'erhangs our hopes and fears,
And proſp'rous fools repent their plans in tears."

"Too oft the cruel kindneſs of the ſkies
At their own wiſh o'erwhelms whole families:
War yields the brave a perilous renown,
And danger waits upon the peaceful gown." P. 185.

The firſt grand object which Juvenal holds up is the miſerable Sejamus, the favourite and miniſter of Tiberius, whoſe hiſtory may be found in Tacitus, Ann. 3 and 4, and Suetonius Vit. Tiber.; an example peculiarly ſtriking in the days when Juvenal wrote, but which has been ſo frequently paralleled and exceeded ſince that time as to poſſeſs little intereſt now. Mr. Hodgſon, in his additional notes, page 568, illuſtrates the ſubject by another inſtance of a ſimilar fall of the Eunuch Entropius, the miniſter of the paltry, puſillanimous Arcadius, and quotes the glowing harangue of St. Chryſoſtom on that occaſion. Johnſon has changed the image to another ſplendid example of the chance of thoſe who put their faith in princes:

"In full blown dignity ſee Wolſey ſtand."

But it is to the fate of the warrior and the hero that man-

kind are moſt anxiouſly alive, and we therefore prefer laying before our readers the paſſages where the poet ſpeaks of the Craſſi, Pompey, Cæſar, Hannibal, Alexander, and Xerxes, taking the liberty to bring them all into one group to heighten the picture.

" How ſank the Craſſi? Pompey how? and he
Who bow'd the neck of Rome to ſlavery?
Through pride aſſiſted by malignant heav'n,
Through dang'rous honour to their wiſhes giv'n.
How rarely to the tomb in peace deſcend
Ambition's ſlaves, or meet a bloodleſs end!" P. 191.

" How are the mighty chang'd to duſt! how ſmall
The urn that holds what once was Hannibal!
Yet, in theſe ſilent aſhes dwelt a ſoul
No fear could daunt, no limit could controul:
Not the wide ſpace of Afric's fruitful reign,
From Nile's warm torrent to the Mooriſh main,
Stretching its vaſt interminable tracks
To other elephants and other blacks.
Spain ſwells his empire, but he pants for more;
The ſteepy Pyrenees he ruſhes o'er;
In vain does nature to the chief oppoſe
Her cloud-capt Alps and everlaſting ſnows:
Burſt by his art the ſolid mountain yields
A yawning paſſage to Italia's fields;
Italia's fields are his; but thund'ring on
Infatiate yet he cries, 'We've nothing won
'Till theſe deteſted gates we batter down,
'And ſound our trumpets through the blazing town;
'Till I myſelf in mid Suburra ſtand,
'And plant the Punic flag with conq'ring hand.'
No hoſtile dart, no rocky fragment hurl'd,
Laid low this hot diſturber of the world:
A little ring aveng'd the heaps of ſlain,
The ſtreams of blood on Canna's fatal plain.
Was it for this infuriate chief you croſt
Each Alpine barrier of relentleſs froſt?
Was it for this you triumph'd to employ
The teaching pedant and declaiming boy?" P. 193.

" The Macedonian felt his life a curſe,
Impriſon'd in this narrow univerſe;
Felt like a ſlave in ſome ſmall dungeon here,
And ſigh'd for kingdoms in an ampler ſphere:
But calmly preſt his narrow bed of ſtone
Within the walls of conquer'd Babylon.
Death ſhows our littleneſs! What tho' the tales
Of Athos cover'd o'er with Perſian ſails,

The ſea with chariots, all that Greece has feign'd
Of copious ſtreams by thirſting armies drain'd,
All he believ'd that drunken poets ſing;
How did HE fly—this wonder-working King?
O'er bloody waves in one poor bark he fled,
And ſlowly labour'd through the floating dead.
Heav'n to his pray'rs exalted glory ſent,
And made his own requeſt his puniſhment." P. 195.

The 11th and 14th ſatires are rendered much in the ſpirit of the original; but our review is already too long to admit of our making any extracts from them, although they are poems in which the morality of Juvenal is placed in a more amiable light than in moſt of his other works. The 8th and 13th ſatires, we have already ſaid, are the works of friends of the author's. The former is, in our opinion, one of the moſt faithful and accurate verſions of any claſſical author we have ever ſeen. The original is the moſt regular of all the ſatires. We extract the advice which the poet gives for his young friend's conduct when he has arrived at the honours of which he is ambitious.

" Th' expected Præfecture at length obtain'd,
Be rage, be rapine in juſt bounds reſtrain'd:
And when among the poor allies you ſee
The dire effects of war and ſlavery,
Their princes waſted by extorted loans,
And drain'd e'en to the marrow of their bones;
Reſpect the law's commands, the ſtate's reward,
What honours wait the mild and upright lord.
How juſt a hand the bolt of vengeance ſped
At the proud robber of Cilicia's head!
But vain is law, when all at Rome are thieves,
And Pauſa pillages what Natta leaves." P. 157.

The 13th ſatire is, we think, tranſlated leſs equally than any of the others. We ſhould conjecture that the tranſlator was leſs practiſed in his taſk than Mr. Hodgſon or his other aſſiſtant; and we are ſorry for this, as the ſatire approaches very nearly to the moral doctrines of Chriſtianity, and has conſequently greater ſublimity than is to be found in any of the others. The following paſſage, repreſenting the horrors of a guilty conſcience, conjuring up an avenging Providence in the winds and clouds, is finely imagined, and (with the exception of the laſt couplet) well tranſlated.

" Theſe are the ſouls who ſhrink with pale affright
When harmleſs lightnings purge the ſultry night;

Who faint, when hollow rumblings from afar
Foretel the wrath of elemental war;
Nor deem it chance, nor wind, that caus'd the din,
But Jove himſelf in arms to puniſh ſin.
That bolt was innocent—that ſtorm is paſs'd,
More loud, more fatal, each ſucceeding blaſt;
Deceitful calms but nurſe combuſtion dire,
And tranquil ſkies are fraught with embryo fire." P. 253.

We now conclude our remarks on the poetical part of the work before us. From the attention we have beſtowed on it, and the number and length of the extracts we have made, it will be ſeen that we are favourable to the work. The verſification is ſmooth and elegant, the rhymes are generally good, and the ſenſe and feeling of the original are given with juſtice and ſpirit. In many paſſages Dryden ſtill remains without a rival; and in cloſeneſs and fidelity Gifford can never be exceeded: he has beſides many paſſages rendered with equal animation, and ſome inſtances much excelling Mr Hodgſon. Such, for inſtance, are his tranſlations of the paſſages "En habitum," &c., and "Quid cremeræ legio," &c. (ſat. 2), "Hunc, qualem nequeo," &c. (ſat 7); indeed the whole of that ſatire; "Obrepit non intellecta ſenectus." ſat. 9; "Suſpirat longo non viſam," &c., ſat. 11, and "Molliſſima corda," &c., ſat. 15. But, taken as a whole, we think Mr. Hodgſon's is full as poetical as all the other tranſlations. We recommend original compoſition to his future efforts, inſtead of the leſs noble path in which he has ſo well begun.

So much for the firſt part of the taſk: we are now to conſider Mr. Hodgſon's illuſtration of his author. "His plan in the notes (he tells us p. xxx), beſides introducing as many parallel paſſages as he decently could, has been to leave nothing in general unexplained which appeared to admit of inſtructive or lively explanation." We ſhall divide theſe notes into three claſſes. Firſt, ſuch as explain the particular alluſions of the author; ſecond, ſuch as are neceſſary to explain the general alluſions to Roman manners, cuſtoms, &c.; and, third, ſuch as illuſtrate the work by extracts of parallel paſſages from other writers.

On the firſt head we cannot ſpeak favourably. Mr. H. ſeems to deſpiſe all ſuch local and particular explanations; and frequently, when he is about to tell us whom or what Juvenal means in any particular paſſage, he flies off in the middle in diſguſt at the details of ſome of the commentators, telling us pretty plainly that more might be ſaid, but it is not worth while. Now Juvenal is wholly unintelligible without a

pretty extenſive key to the characters and events of the times to which he alludes. We muſt ſay, however, that Mr. Hodgſon has converted ſo many of his peculiar alluſions into general ones (for which we have already cenſured him), that the readers of his work will ſtand leſs in need of a nomenclator. An inſtance of this occurs in the very firſt couplet: Juvenal begins, "Semper ego auditor tantum, nunquamne reponam? Vexatus toties rauci Theſeide *Codri*," alluding, no doubt, to ſome peculiar writer and book of the day: the tranſlator omits the author's name entirely, and converts the particular book into a claſs of bad books: "Muſt I for ever hear the dolt rehearſe? Nor pay *whole Theſeids* with a ſingle verſe?" Holiday and Gifford endeavour to tell us who this Codrus was: Mr. Hodgſon thinks this uſeleſs; he does, indeed, tell us that ſuch an author is mentioned in the original text, and then he deſcants on the general topic of the abuſe of literature at Rome, and on the ſimilar abuſes at our own Royal Inſtitutions and Dilletanti Societies. This, too, is the proper place to remark, with cenſure, Mr. Hodgſon's continual ſpleen againſt the Commentators. He ſhould recollect that antiquarians and commentators are as neceſſary to the progreſs of hiſtory and philoſophy as pioneers are to the march of an army. Their arms and accoutrements may be leſs poliſhed and ornamented than thoſe of the light ſoldier, but there would be no moving without them.

Second, Mr. Hodgſon has been rather more ſucceſsful in his general illuſtrations. He appears to poſſeſs a mind well ſtored with claſſical knowledge; but in this department, alſo, he has not patience to enter into details, and indulges in relating familiar anecdotes, jeſts, and bon mots, which are totally out of place, though they certainly contribute to the amuſement of the reader. We can afford but one extract to illuſtrate our remarks on theſe two firſt heads of examination; but it will ſerve to give a pretty correct idea of the general ſtyle of theſe notes:

"The Romans wrote upon the inward rind of the bark of trees, upon lead and linen, upon the papyrus, upon parchment called 'Charta Pergamena,' becauſe it was at Pergamus that the art of dreſſing it was invented; upon palm or more probably mallow leaves, which laſt being ſmoother than thoſe of the palm, were better adapted to the purpoſe." "An author was formerly ſcouted as a bookmaker (will this be believed in Paternoſter-row?) who wrote upon more than one ſide of his leaves. His works were called Ὀπισθογράφα, and it was a term, like Sterne's 'whiſkers,' of dangerous import." "Beſides theſe ſubſtitutes for paper, and even after its invention,

waxen tablets, from their being portable and convenient, were anciently in very general uſe. They were called 'pugillares à pungendo,' and written upon with the ſtylus, an iron or braſs inſtrument, but which upon experience was found to be a dangerous weapon, and forbidden to be carried about. The ſtylus of bone, however, was allowed. It was ſharp at one end for *committing*, and blunt at the other for *rubbing out*, faults. Hence Horace—'Sæpe ſtylum vertas.' Although it is rather odd, that, in enjoining correction, he ſhould himſelf have been guilty of ſomething like an inaccuracy; unleſs, indeed, my readers agree with that ſagacious critic, who aſſerted that the rules of proſody were a mere trick of the boys of Eton. I do not know whether this was a German, but we all remember the anxiety of the Fox," &c.—See p. 307.

Such of our readers as have acceſs to the book will probably be intereſted with the accounts of the diviſion of the Roman day and year in the notes on ſat. 1, v. 189, ſat. 9, v. 210, ſat. 11, v. 335, and in the Addenda, p. 571. The puniſhments of the wicked after death, ſat. 2, v. 256, and ſat. 3, v. 598. Of the combats of gladiators, ſat. 3, v. 54. The funeral ſuppers, ſat. 5, v. 129. The Roman nuptials, ſat. 6, v. 41. The extravagance of Roman entertainments, ſat. 11, v. 327. The account of the Egyptian ſuperſtitions and the ſtatue of Memnon, ſat. 15, v. 1 and 5. And the hiſtory of the revolutions in the importance and uſe of hair-dreſſing, ſat. 16, v. 62.

Third. In the third branch of this examination Mr. H. has ſucceeded better than in either of the two former. He has given us very numerous and very apt illuſtrations of his author from the works of others, as well prior and ſubſequent as contemporary. We object much to the length of theſe illuſtrations, particularly to the various inſtances of ſublime poetry quoted in the note on ſat. 7, v. 97; the epitaphs collected in the note on v. 311 of the ſame ſatire; and the parallel inſtances on the trite ſubject of the deaths of the brave and the fall of the great, ſat. 10, note on v. 181. But generally theſe parallels are well applied, and many of the tranſlations from other authors rank amongſt the beſt parts of the work. As a ſpecimen we extract a part of his tranſlation of the celebrated paſſage from Claudian in Rufinum. Sæpe mihi dubiam, &c. from a note on ſat. 13, v. 131.

"Oft have I doubted in my wond'ring mind
Whether the gods take heed of human kind;
Or whether all floats on without a plan,
And no preſiding ſpirit governs man.
For, when I view'd the laws that rule the ſphere,
The bounded ocean, and revolving year,

The change from day to night—this mighty whole
Seem'd God's creation, under God's controul.
- - - - - - - - -
But when I turn'd to human life again,
And ſaw the clouds that wrapt the affairs of men;
Beheld the bad with joyous fortune bleſt,
Beheld the good with heavy wrong oppreſt:
Again the fabric totter'd in my mind,
And giddy faith no reſting place could find.
- - - - - - - - -
Rufinus' puniſhment diſſolv'd at length
This tumult wild of intellectual ſtrength;
Excus'd the reign of Providence, and ſhew'd
Succeſs but tranſient in the guilty road." P. 523.

It is but juſtice to ſay, that whilſt Mr. H. finds fault with the Germans for their ignorance of the laws of Latin prolody, it is not a ſubject on which he is himſelf ignorant. The following tranſlation of that beautiful paſſage from Cymbeline, "while ſummer laſts and I live here, Fidele," &c. is one of his happieſt efforts:

" Tuum, Fidele, floribus pulcherrimis
Dum durat æſtas, incolamque me vident
Hæc rura, funus contegam: pallentium
Tui inſtar oris, primularum copia
Haud deerit aut colore venas æmulans
Hyacinthus, aut odora frons cynoſbati;
Quæ (nec calumniamur) haud erat tuo,
Odora quamvis, ſpiritu fragrantior," &c.---Additions, p. 566.

We would, if we had room, extract Mr. H.'s tranſlation of a celebrated paſſage from the Homily of St. Chryſoſtom, on the earthquake of Antioch, beginning Ειδετε την τε θεε δυναμιν, &c. But we have already protracted this article to too great a length, and it is high time that we ſhould draw to a concluſion. We think Mr. Hodgſon has performed the whole of his taſk in a very creditable manner; but we prefer his poetical to his critical talent. In the department of criticiſm and illuſtration he certainly falls far ſhort of Mr. Gifford.

A Letter addreſſed to the Right Hon. John Sullivan, late Under Secretary to the Right Honourable the Earl of Buckinghamſhire, and Member of the Board of Controul. By F. T. Lynch, Eſq., M.D. 8vo, pp. 88. 2s 6d. Print-

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IN the ſpeech of the Attorney General, which extorted ſome animadverſions from us, in our review of Colonel Draper's Trial, it was aſked—"*Would not common underſtanding have led him to make ſome enquiries concerning Mr. Sullivan?* Was not Mr. Sullivan's character a conſideration that would have entered into the mind of a candid man as having ſome bearing on the queſtion? And if Colonel Draper had taken the trouble to make enquiry into the character of Mr. Sullivan, I undertake to ſay, *that, with the utmoſt diligence that he could have uſed, he never could have collected from any quarter that the breath of ſlander had ever proceeded againſt him.*"

Whether Colonel Draper did, or did not, what the Attorney General aſſerts he ought to have done, is not now the ſubject of inquiry; but Dr. Lynch has accepted the kind of challenge thrown out by this legal Knight, and profeſſes to have made *ſome inquiries concerning Mr. Sullivan,* and to have taken Mr. Sullivan's *character into conſideration;* but he ſeems to have drawn very oppoſite concluſions from the ſuggeſted inveſtigation to thoſe which the Attorney General drew.

That Dr. Lynch might not expoſe himſelf to the danger of a criminal proſecution for the often ridiculous charge of wiſhing to produce a breach of the peace, he reſolved to explain the motives of his conduct in a letter to Mr. Sullivan himſelf, accompanied by a copy of this pamphlet. This letter we ſhall extract.

"Sir,

"A VARIETY of circumſtances, with the detail of which it is quite unneceſſary to trouble you, prevented the Letter, of which I have now the honour of ſending you a copy, from appearing before.

"You, Sir, I truſt, will be ſo good as to conſider my tranſmitting to you the firſt correct copy that has been printed, as a mark of my attention, and of the open, undiſguiſed manner in which I mean to publiſh the work to the world. As I have ſtated in the Letter, immediately on my arrival in this country, I fought for your habitation in town with the views there pointed out, and was concerned to find that you had determined to refuſe me an opportunity of a perſonal interview with you. I am not of opinion that in its conſequences this interview would have been very ſatisfactory to either party; but, before any unpleaſant controverſy ſhould take place, I conceived it a proper and reſpectable mode of proceeding to endeavour, as far as an interview could do, to remove from your mind, by every aſſurance, an idea that I would or could be actuated, in

ſuch public meaſure as I might think neceſſary to purſue, by any perſonal motive of ill-will, hatred, or malice. I have, as I flatter myſelf, ſo ſufficiently, and I hope ſo clearly, pointed out the motives which have directed me in addreſſing the public Letter to you, and ſhewn the indiſpenſible neceſſity by which I was urged thus to come forward in defence of my own reputation, character, and honour, that I ſhall not treſpaſs farther on this point. Our relative ſituations, together with the probable motives of action by which we were governed in the buſineſs there diſcuſſed, are now fully, and I truſt fairly, before the world; and the only other reaſon by which I am directed in the liberty I take of addreſſing this note to you is, to expreſs my hope that you will not miſunderſtand or miſinterpret any part of my public Letter; that you will have the juſtice and magnanimity to eject from your mind all idea of any thing therein contained being meant as a breach of the peace; or that, by any ſentence or word contained in it, I meant to irritate your temper, or render your feelings ſo uncomfortable, as to be conſtrued to have a tendency or diſpoſition to a ſuppoſed breach of the King's peace.

"I here ſolemnly aſſure you, on my word and honour, that I utterly diſclaim all intention or thought of the kind.

"We have both ſworn to the truth of our depoſitions; and the ſimple queſtion and object of the letter is, *which of us is entitled to belief from our countrymen?* Thus, Sir, the matter at iſſue between us is contained in a nutſhell. I have endeavoured, as ſhortly and as perſpicuouſly as I was able, to prove that I am not unworthy of that truſt and confidence, which thoſe who have hitherto honoured me with their friendſhip, or favoured me with their good opinion, conceived I was entitled to.

"To my private friends and acquaintances I certainly owed thus much, and, had not my reputation been brought to the bar of public opinion, I ſhould have remained ſatisfied with ſuch proofs and aſſurances to them as the nature of all private contention requires; but when your law proceedings againſt Colonel Draper indiſpenſibly called me before a higher tribunal, I think I have been able to ſhew that I am as invulnerable in my public character as I am pure and unſpotted in my private reputation.

"I have the honour to be

"Your obedient humble ſervant,

March 31, 1808. "F. T. Lynch.

"PS. It is, perhaps, needleſs to inform you that the circulation of this Letter will not be confined to the mere ſale of the bookſellers' ſhops, but will be diſtributed to every claſs, from the higheſt downwards."

The nature of the difference between Dr. Lynch and Mr. Sullivan was ſufficiently explained in our review of the Trial of Colonel Draper. It was not, our readers will remember, a difference of *opinion*, but a difference as to *fact*—one party ſwearing poſitively that a certain converſation took place be-

tween them at a certain time, and the other ſwearing as poſitively that no ſuch converſation, nor any converſation to that effect, did take place, either at that or at any other time. If Mr. Sullivan had choſen to bring a *civil action* againſt Colonel Draper, theſe *conflicting affidavits*, at which the Attorney General expreſſed as much ſurpriſe as if he had been really ignorant of their nature and tendency, would not have brought the queſtion before the public in its preſent ſhape. But who, poſſeſſing the feelings of a man, could ſuppoſe for a moment, that Dr. Lynch, who had been virtually charged with perjury by Mr. Sullivan, would remain ſilent and paſſive under an accuſation which went directly to blaſt his character for ever, and to render him an unfit aſſociate for honeſt and honourable men? The matter is no longer before the Court of King's Bench, whoſe province was confined to the examination whether or no the publication of Colonel Draper was a libel in law; and whoſe power was limited to the infliction of legal puniſhment upon him, after his conviction. It is now before the high tribunal of the public, who, notwithſtanding the *diſintereſted deprecation* of the counſel for the proſecution, are in full poſſeſſion of the caſe; who, unreſtrained by the ſhackles of form, and by the rules of evidence, will weigh theſe *conflicting affidavits* with a ſteady and an even hand; will examine, with impartiality, all the circumſtances and facts which bear upon the point at iſſue, and will come to an honeſt and juſt deciſion, without the ſmalleſt regard to the dicta of Judges, or the declamations of Counſel. What Mr. Garrow ſaid Colonel Draper ought to have done, Dr. Lynch has done: before he has imputed any thing to the gentleman whom he attacks, he has "inquired what his character and conduct have been, from whence a judgment may be formed what his motives may have been." And this Letter contains the reſult of ſuch inquiry.

We muſt here digreſs a moment to ſay a word or two to Mr. Garrow, which we had not room to ſay in our review of Colonel Draper's Trial. We give him credit for the ſtriking change in his tone and manner of ſpeaking ſince the firſt commencement of the *Pictonian Proſecution*, and, however preſumptuouſly, we take ſome merit to ourſelves for having contributed to produce it. In his laſt ſpeeches he did not forget that Colonel Draper was a gentleman. But he ſeems to have transferred his abuſe from the Defendant to thoſe *writers* who had incurred his diſpleaſure by the freedom of their animadverſions on the cauſe. "Is it fit that the character of every honourable man ſhould be the ſubject of every *garretteer libeller* who pleaſes to attack it? I am not

applying this to this gentleman—he is a man of a different deſcription; but, if he may do it, any man may be *hired* to-morrow to write down the fair fame of juſt and honourable men in ſociety." As to the general poſition here meant to be laid down, God forbid we ſhould diſpute its juſtice! No, it is *not* fit that the character of an honourable man ſhould be attacked by ANY BODY; or that an attempt ſhould be made to write down the *fair fame* of any man. The miſcreant who, with either his tongue or his pen, makes *ſuch an* attack, or *ſuch an* attempt, deſerves to be ſcouted from ſociety. But, it would be wilful blindneſs not to perceive that Mr. Garrow here alluded to thoſe writers who had defended the *fair fame* of General Picton and of Colonel Draper, againſt the foul aſperſions and atrocious calumnies which had been ſo profuſely heaped upon it, both by the *pen* and the *tongue*; and as we are the only writers who have ſo acted, it would be folly not to perceive that this attack was aimed at ourſelves. We will not ſtoop to comment on the choice appellations of *garretteer libeller* and *hired writer*, but will merely put one or two plain queſtions to Mr. Garrow. What conſtitutes the difference between one man who is *hired* to defend a cauſe with his *pen*, and another who is *hired* to defend it with his *tongue*? Or, between the *libeller*, who iſſues his attacks on honourable men from his garret, and the advocate who ſeeks to deſtroy their fair fame in a court of law? Even *his* ingenuity will, it is apprehended, be puzzled to diſcover any difference between them; but a much leſs extenſive capacity than he poſſeſſes will be able immediately to deſcry the grand, the proud, the honourable diſtinction between the public writer, who, diſdaining all ſelfiſh and intereſted motives, ſtands forth a volunteer in the cauſe of TRUTH and JUSTICE; and the *indiſcriminate* defender of *right* and *wrong*, but of *neither*, without a FEE! We feel our ſuperiority, and will, in mercy, forbear to preſs the compariſon farther. But we will watch, with unceaſing vigilance and unremitted attention, the privileged licentiouſneſs of the bar, and the proceedings of our courts of juſtice. And, we will not be ſparing of our correction whenever it may be called for, adminiſtered, as it always ſhall be, in ſtrict ſubſerviency to thoſe honourable principles, and to thoſe great objects, from which we never have deviated, and of which we will never loſe ſight.

We now return to Dr. Lynch's Letter. In his preface, the Doctor, in reference to the poſtſcript to his private letter, quoted above, continues to obſerve:

" I have kept my word with Mr, Sullivan. There are few public men in the kingdom to whom I have not ſent a copy of my publication ſince the date of the above letter. If I am right, I have ſpoken nothing but the truth: I am determined the world ſhall be acquainted with it, and, comparatively humble as my ſituation in life is, Mr. Sullivan ſhall himſelf be the means of introducing me to a wider circle of acquaintance than even he can boaſt. He has been the ſole cauſe of this very wide diffuſion of my name: I did not covet it. His criminal proſecutions have been the great inſtruments. Such was the terror of his name on this account, *ſcarcely a bookſeller could be found to publiſh my book.* I was thus compelled to take every proper mean in my power to defeat this cauſe of obſtruction. Upwards of ſeven hundred perſons of the very firſt rank and conſequence in the kingdom have each in perſon received a copy of my Letter. To their congratulations I leave him with this laſt remark, that, in the year 1788, *when the conſideration of his conduct was before the Court of Directors, his own father* (if I am rightly informed) *preſided in the Chair of that Court!!!* Whether this circumſtance was favourable to the Right Honourable Gentleman, or whether his virtuous anceſtor, like the Roman Manlius, inflicted a ſeverer puniſhment on his unfortunate offspring, I know not; but of this, Mr. Sullivan, who has travelled in our courts of juſtice, muſt be ſenſible, that, if he finds himſelf in a condition to deny upon oath all or any of the heavy charges, which the defence of my own honour and a ſenſe of public juſtice have compelled me to advance againſt him, it is competent for him, as in the caſe of Colonel Draper, ſo to do: his character may poſſibly be cleared, and mine placed where it ought to ſtand, if I am to be found the calumniator of the Right Honourable Gentleman. *Utrum horum mavis accipe.* You are a man of diſcretion, Mr. Sullivan, and to the guidance and direction of that uſeful quality do I leave you.

" *April* 12, 1808. F. T. L."

Two or three curious facts are here ſtated: 1. No bookſeller could be found to publiſh the Letter to Mr. Sullivan, although bookſellers enough could be found to publiſh all the infamous and atrocious attacks on General Picton and his friends! A pretty inſtance this of the *freedom of the preſs* in England at this period!—2. Mr Sullivan's father is ſtated to have been Chairman of the Court of Directors, when Mr. Sullivan's conduct relative to the ſhip Elizabeth, which took the *Oſterley* Eaſt Indiaman, was inveſtigated! What a field for reflection does this ſtrange fact open to the mind! We incline to think that Mr. Sullivan will not be very grateful to Dr. Lynch for providing him with the office of maſter of the ceremonies, to introduce the Doctor to the great world. He would much rather, we ſuſpect, that he had remained for ever on the iſland of Trinidad, and had partaken of the cargo of

ſmuggled goods imported into that ſettlement with the two hundred Chineſe! But the Doctor is a very polite man, and, not ſatisfied with the civil letter which he wrote to Mr. Sullivan, he ſent another to the Attorney General, together with his book, as the beſt anſwer to the challenge which Mr. Attorney had given in the courſe of his ſpeech, certainly with more zeal than judgment. In his "Advertiſement" he notices a paſſage in Judge Groſe's ſpeech when he pronounced judgment on Colonel Draper, in which he ſaid, "But when "we take into our conſideration the foundation of that be-"lief, the *contents of that affidavit, which was not called for,* "*but which was voluntary,*" &c. This the venerable Judge was led to aſſert on the authority of Mr. Garrow, who had before repreſented Dr. Lynch's as a *voluntary affidavit.* But the fact was certainly not ſo, as was evident to us during the whole proceſs, and as Dr. Lynch here moſt ſatisfactorily proves. We hope the detection of this error will be productive of one good effect, by rendering Counſel more cautious in miſleading Judges by falſe ſtatements of facts, and by rendering Judges themſelves more cautious in adopting the ſtatements of Counſel.

Dr. Lynch opens his ſubject by ſtating the criterion by which the public are to decide on the comparative veracity of himſelf and Mr. Sullivan. "Private character, and private character alone, will ſettle the queſtion." This is rather too limited a criterion; a juſt one, indeed, in the abſence of all other facts, but too confined, when there are incidental circumſtances attending the caſe which tend materially to throw a light upon it. But as all the circumſtances to which we allude are decidedly favourable to Dr. Lynch, he certainly ſhews his fairneſs in limiting the criterion to this point.

The firſt means which Dr. Lynch adopts for ſhaking the credibility of Mr. Sullivan, is, a full and curious inveſtigation of the buſineſs of the ſhip Elizabeth. He begins by ſtating the ſolemn engagement which Mr. Sullivan contracted on entering the ſervice of the Eaſt India Company.

"'And the ſaid doth covenant and agree, that he 'will not, in any manner contrary to the meaning of the act before-'mentioned, and contrary to the regulations made by the ſaid Com-'pany, trade, correſpond, or be in any ways aiding or employed by or 'for any foreign company, or any perſon or perſons whatſoever, who 'ſhall trade within the limits of the ſaid Company's trade, under 'any foreign commiſſion or authority; nor ſhall by himſelf, or in 'conjunction with any perſons whatſoever, carry on any ſort of trade, 'either from or to any place within the ſaid Company's limits, or 'from any place whatſoever but ſuch as is expreſsly allowed.'

" Other clauſes follow, binding the party to pay damages, double the value of all goods ſo traded for or bartered, either on his account, or as agent for others, and providing that, if he remains in the Company's ſervice after the expiration of his indentures, he ſhall ſtill be bound by the conditions herein before agreed.

" This was your ſolemn ſtipulation; you ſigned it with your name, and with the moſt reverential forms. Did you, Mr. Sullivan, perform your ſacred promiſe? Did the many high ſituations which you held under that Company, and the fortune which you were making in conſequence of them, bind you to the juſt and honourable performance of your engagement? No, Sir; that very Court of Directors to whoſe ſervices you had thus pledged yourſelf, notwithſtanding all the weight of intereſt that was made to reſcue you from the diſgrace, notwithſtanding '*all the time*' which elapſed between the delinquency and its detection, were, I ſay, notwithſtanding all theſe, conſtrained to pronounce the following ſentence:

" 'The Court, taking into further conſideration all the papers 'that have been laid before them relative to the French ſhip the 'Elizabeth, which was diſpatched from Port l'Orient to the Eaſt 'Indies in 1777, and after duly weighing all the circumſtances of 'the caſe, are of opinion, and do therefore reſolve,

" 'That the Company's Solicitor be directed to inſtitute a ſuit or 'ſuits at law, or in equity, againſt John Whitehill, Eſq, formerly 'Preſident, and Governor of Fort St. George, on account of his 'tranſactions and conduct reſpecting the ſhip Elizabeth.

" 'The Court having maturely weighed all the circumſtances of 'the caſe of the ſhip Elizabeth and her cargo, *as they reſpect Mr. 'John Sullivan*, and the *matters alleged by him in alleviation of his con-'duct*, and alſo conſidering the *great length of time* that has elapſed 'ſince theſe tranſactions happened, and the general merits of Mr. 'Sullivan's conduct in the *important ſtations* he has held under the 'Company, are of opinion, that no ſuit be commenced againſt the 'ſaid John Sullivan, on account of *his commercial concern* in the ſaid 'ſhip and cargo; but in order to mark their diſapprobation of ſuch 'tranſactions in future, and to *make an example for his illicit trade*, 'the Court declare this reſolution to be upon condition of the ſaid 'John Sullivan FORTHWITH PAYING TO THE COMPANY THE 'SUM OF 4,000*l*.

" 'That Mr. Richard Joſeph Sullivan, who was the *agent of this 'concern* (and *who was afterwards created a Baronet*), and Mr. George 'Mowbray, who ſucceeded him in that capacity, be mulcted in the 'ſum of 500*l* each, over and above the ſums received by them for 'commiſſion; and that the *ſeveral other agents employed in procuring 'goods for the ſaid ſhip* Elizabeth be mulcted in the ſum of 250*l* each, 'over and above the ſum received by them for commiſſion, the 'amount of which ſhall be aſcertained by the ſaid ſeveral perſons 'upon oath.

" 'That this Court diſapprove of the conduct of Meſſrs. Motteux 'and Co., with reſpect to the conſignment on the ſaid ſhip Elizabeth

'of 300 pipes of Madeira wine, and *other articles made by them*; but 'as it appears from the Report of a Secret Committee, that the '*avowed* defence of Mr. Motteux againſt any charge that may be 'made againſt his houſe for illicit trade in the ſaid ſhip, WILL DIS-'CLOSE A TRANSACTION WHICH THE COMMITTEE CONCEIVE 'THE COMPANY STAND ENGAGED TO *conceal*, the Court there-'fore feel themſelves CONSTRAINED TO RESOLVE, that no far-'ther meaſure with reſpect to the parties concerned in the ſaid con-'ſignments ought to be taken.'

"I have inſerted ſome reſolutions here which may be deemed not immediately connected with you; but as they are intimately joined with the *tranſaction* of which I mean to give ſome account, and as on this tranſaction I mean chiefly to build my pretenſions to a ſuperiority of moral character, the public will not conſider that I go out of my way by adducing theſe reſolutions. They are, indeed, inſeparable from it, and ſerve as the beſt commentary on the queſtion.

"Before I enter more minutely into the particulars of this buſineſs, I think it right to take this opportunity of prefacing my inveſtigation with a few remarks. It may be objected to me by ſome overnice and ſcrupulous perſons, that I have raked into a tranſaction now gone by for near thirty years, of little or no conſequence to the public; that I render a man uneaſy, perhaps miſerable, on the ground of a charge, which, it may be ſaid, he had long laid aſleep. Many other objections may be made, which it is needleſs to anticipate. To ſuch perſons I make this reply, and I have no doubt it will be convincing and ſatisfactory to the unprejudiced amongſt them: it is this:—Mr. Sullivan has indiſpenſibly forced this mode of defence upon me; he has committed me and my reputation for ever on the ſingle ſcore of moral character. If theſe proofs are very uncomfortable to Mr. Sullivan's feelings, he has to blame either his own indiſcretion or that of his lawyers: he or they wiſhed to ſink and weigh me down to the ground, and to exalt Mr. Sullivan's virtues on the ruin of my reputation. The Attorney General ſaid in his ſpeech what is very remarkable, 'that the breath of ſcandal never reached him.' It was ſaid by his Counſel, 'that it was *almoſt impoſſible* (very ſignificant words) that what I had *ſworn* could be true.' Theſe aſſertions form in my mind incontrovertible reaſons for coming forward to rebut and refute them. I am to prove, not by *aſſertion* as from the lawyers, but from *recorded documents*, which no compliments or aſſertion can ſhake, that the breath not only of ſcandal, but the recorded ſentence of *conviction*, has reached Mr. Sullivan; that he has convicted himſelf, and that I ſhall convict him from his own aſſertions. I alſo would particularly preſs upon my reader's conſideration, that, ſhould he feel an unkindly ſentiment againſt me for this ungracious taſk, he ſhould at the ſame time conſider the value of his own reputation: let him be pleaſed to recollect that, though Mr. Sullivan is placed by wealth 'where no ſtorms can reach him,' I have the world before me, depending in a great meaſure on that unblemiſhed honour, which I have ever maintained, for all that renders

life comfortable and happy, my preſent eaſe, my future fame, fortune, and tranquillity."

It is impoſſible to read theſe reſolutions of the Court of Directors without expreſſing our marked reprobation of their ſcandalous partiality and injuſtice. That there *were* circumſtances of alleviation and meritorious conduct on the part of Mr. John Sullivan to ſanction the diſtinction made between him and Mr. Whitehill, we muſt ſuppoſe, though utterly ignorant what they were; ſince, though they were both implicated in the ſame tranſaction, one was excuſed, on paying a fine of 4000*l*, while a ſuit was ordered to be inſtituted againſt the other, who fled his country, and died in exile! But ſhould not the Court of Directors, from regard to their own character, have publiſhed the *grounds* and *motives* of their diſtinction? What were thoſe *matters alleged?* As to the *great length of time*, that was a paltry excuſe, and applied equally to Mr. Sullivan and Mr. Whitehill; the latter, too, held, it is believed, MORE *important ſtations* under the Company than the former. In ſhort, the Court appears to us, upon this occaſion, to have acted in a manner perfectly unjuſtifiable. What, too, could be more ſcandalous than the ſuſpenſion of all proceedings againſt Motteux and Co. for their concern in this fraudulent tranſaction? Becauſe the culprits threaten in their defence to diſcloſe matters which the Committee *conceive* that the Company ſtand engaged to conceal—a threat, by the bye, which aggravated their offence—the proſecution againſt them is to be ſtopped!! Were theſe culprits, then, in poſſeſſion of facts, which the Directors did not *dare* to publiſh? Did they threaten to *impeach?* Were there ſo many others implicated in ſimilar tranſactions of fraud and peculation, that the expoſure would have created a general confuſion? Whatever the *motive* was, the whole proceeding was moſt diſgraceful to the Company.

"The Caſe of the Ship Elizabeth" is then ſtated, as it appeared in our Review for December, 1806, under the ſignature of "Valerius Publicola." Mr. Sullivan's Vindication, which appeared in the Appendix to vol. xxv of the Antijacobin Review, printed in February, 1807, follows next. It is a curious fact reſpecting this Vindication, that though, in the title-page, as printed in the Antijacobin Review, it was ſtated to be re-printed in 1807, not a copy of it is any where to be found. Upon inquiry it appears, that the title-page was actually tranſmitted to the gentleman who then conducted this work, and who, but for his prudence in ſtating the receipt of the article from a correſpondent, would have been

rendered the inſtrument of impoſition on the public, by the adoption of concluſions not warranted by the facts, and by repreſenting the pamphlet as re-printed which was no where to be found! The truth appears to be that it was intended to publiſh it, but that it was found to contain ſome imprudent admiſſions, not very favourable to the cauſe which it was written to ſupport!

Dr. Lynch examines the whole of this Vindication, and the tranſaction to which it relates, with great acuteneſs and ability, and draws ſuch ſtrong inferences as neither Mr. Sullivan nor his Counſel will, we ſuſpect, be able to invalidate. He next proceeds to ſhew that he himſelf had no motives of partiality to induce him to perjure himſelf in favour of General Picton.

"As to being ſeduced by Colonel Picton's attentions on my arrival at Trinidad, I do declare, upon my honour, that I never ſpoke to him but once before he quitted the government; never dined at his table in my life, never was aſked or invited by him on any one occaſion; in ſhort, except the interview which I had with him when I delivered him the two letters that I had to him, I had not the ſmalleſt connection or correſpondence whatever with him. I arrived in Port of Spain on or about the 10th of March; afterwards remained for ſome weeks in the country with my family, and Colonel Picton left the iſland, I believe, early in June following.—So much for the probability of Colonel Picton's ſeduction. Let me add, that I have all my life kept myſelf very much aloof from political wrangles; have always been of opinion, that the intereſts connected with my profeſſion required that I ſhould intermeddle as little as poſſible in the paſſions and ſquabbles which diſunite and divide ſociety into factions and parties; yet, after all this, I do avow, that from the inveterate abuſe which was poured out upon Colonel Picton by ſome perſons, and from the many ſeemingly extraordinary things that they related, which at the time I had not an opportunity of examining the truth of, I ſay, from all theſe circumſtances, my mind received a prejudice to which it is very little accuſtomed; and I did, for ſome time, look upon the Firſt Commiſſioner, Mr. Fullarton, as a perſon better calculated, from what I had heard of him, to direct the affairs of that iſland.

"However, when time produced reflection, when parties began to harmoniſe, and facts were examined; although I never, either directly or indirectly, mixed in the cabals of any party, yet my connections, as a phyſician, with different perſons on both ſides, led me almoſt indiſpenſibly to think on the ſubject; and when the time did occur in which my opinions, matured by obſervation upon facts, came to be required, I did not heſitate, as an honeſt man and a gentleman, as a man who deteſts and abhors oppreſſion in every ſhape and form, who deſpiſes and hates intrigue of every kind and deſcription, as a man who had reaſon to know, and to be completely convinced, that Colonel

Picton was moſt unmeritedly perſecuted, to give that opinion in the ſtrongeſt and fulleſt language. I came forward without one ſingle cauſe, motive, or bias, connected with myſelf.—On the contrary, if I had acted the part of a politician, I ſhould have been ſilent. Colonel Picton's friends in Trinidad had not the power, even if they had the will, to ſeduce me: I flatter myſelf (and I truſt I ſhall not be conſidered a very vain man in making the aſſertion) that it was not within their competence to cajole me, ſuppoſing that they had the petty craft to reſort to ſuch a contemptible mode of ſeduction. I alſo flatter myſelf that I know what is wright and what is wrong; and granting that my intellectual faculties are not ſuper-eminently brilliant, yet I ſurely may hope that I poſſeſs a ſufficiency of underſtanding and common ſenſe, not to barter my reputation againſt a feather, not to ſurrender the very bulwark of my exiſtence in ſociety without ſomething like the price or purchaſe-money of ſo invaluable a poſſeſſion. That on my determination to come to this country, I did agree to receive the 200*l*, mentioned in my affidavit, for the expences of conveying myſelf and family to Europe, with a promiſe that the expence attending my return ſhould be defrayed, is moſt true.—All my friends and connections know that I have not been ſufficiently fortunate in my *adventures* in life, to be able to act in that liberal and handſome manner which my feelings would ſuggeſt on ſuch an occaſion; but, excepting the remuneration for my expenſes, I do now moſt ſolemnly declare, upon my honour, that I never have received one penny from Colonel Picton, Colonel Draper, their friends or connections, either directly or indirectly; and further, that I never will receive a ſixpence from either the one or the other, on account of this buſineſs. I maintain, therefore, in the face of the world, that my motives were of the pureſt and moſt honourable nature, and that I have acted throughout like an honeſt man."

Having thus repreſented *his own* ſituation, Dr. L. goes on to conſider the relative ſituation of Mr. Sullivan, with a view to eſtabliſh his *intereſt* in denying the Doctor's ſtatement. He thus cloſes this head of inquiry:

"Mr. Sullivan was Mr. Fullarton's friend; he knew him in India; he had been particularly connected with him in that country; he gave him teſtimonies of good conduct, which Mr. Fullarton blazoned to the world. He was *probably* the chief cauſe of Mr. Fullarton's obtaining the place of Firſt Commiſſioner; and although my Lord Buckinghamſhire ſays in one of his letters to Colonel Picton, dated July 19, 1802, 'that it was the firſt time he had heard of any diſſatisfaction at his government, and that he would be cautious how he liſtened to ſuch miſrepreſentations, conſidering the very arduous and difficult command with which he was entruſted,' yet it was ſtrongly circulated that ſuch repreſentations or miſrepreſentations had been ſent home, if not to the Secretary's office, at leaſt it was ſo ſtated by a determined and perſevering enemy of Colonel Picton,

who was cloſetted continually with Mr. Fullarton before he left this country. On the authority from which I have heard theſe ſtatements, is it not preſumable, that even at that early period ſomething like a predetermined hoſtility againſt Colonel Pićton did exiſt, and that the 'Condo et compono quæ mox depromere poſſim' was the ſyſtem on which the undertaking was planned? Now then, I ſay, that as ſoon as my affidavit reached this country, and was preſented to the Lords of the Privy Council, there was nothing which a man or a gentleman held dear to him in life that Mr. Sullivan had not to defend. If what I ſtated were true, and the repreſentations which the Attorney General made of it be juſt, what had he not at ſtake in rebutting that affidavit? *I* had no call upon me, no character to protect; *my* affidavit was the work of no neceſſity, no ſeduction, no compromiſe; *his* was vital, without which, according to his counſel, he could ſcarce exiſt in the world; and am I then to be told, by any authority, that under ſuch circumſtances what I ſwore could not be true? Is Mr. Sullivan's untainted character, as it is attempted to be repreſented, after the ſketch that I have given of his morality, to be put in competition with mine? I ſhall not inſult myſelf ſo far as to carry the parallel further; I ſhall not, by dwelling on the ſubject too long, raiſe even a ſuſpicion that ſuch a compariſon will *now* be made, or that ſuch an inference can *now* be drawn."

We here cloſe our account of this extraordinary Letter, on which we ſhall not offer a ſingle comment, but leave our readers to form their own concluſions. We will not deny that we have a decided opinion on the ſubject. It would be ſtrange, indeed, after the attention which we have paid to the caſe, if we had not; but when two gentlemen charge each other with perjury, it is an awkward thing for a third to ſtep forward, and declare for one of them. We therefore ſhall, on this part of the controverſy, exerciſe *the better part of valour*, DISCRETION; and merely adviſe all thoſe who have taken an intereſt in THE PICTONIAN PROSECUTION to read Dr. Lynch's Letter with attention.

Diſſertations on the Exiſtence, Attributes, Providence, and Moral Government of God; and of the Duty, Character, Security, and Final Happineſs of his Righteous Subjects. By the Rev. David Savile, A M., Edinburgh. 8vo. Pp. 346. Mundell, Doig, and Stephenſon, Edinburgh; Cradock and Joy, London; Dugdale and Keene, Dublin.

IN the preſent "dangerous days" of prevailing lukewarmneſs, infidelity, temptation, and vice, it becomes the bounden

and imperious duty of every well-informed divine and citizen, to lift up his warning voice, or to employ his well-tried pen, zealouſly and aſſiduouſly to counteract the deleterious influence and baleful progreſs of irreligion and immorality, by endeavouring to eſtabliſh, upon ſober, rational, and ſcriptural grounds, the evidences and obligations of the grand doctrines and duties of religion and morality. And what can poſſibly be more important and intereſting to ſociety and to individuals, what of wider and deeper concern to all ranks and deſcriptions of men, than an enquiry into the *exiſtence, attributes, providence,* and *moral government of* GOD; and into the *duty, character, ſecurity,* and *final happineſs* of His *righteous ſubjects?*

Æque pauperibus prodeſt, locupletibus æque,
Æque neglectum pueris ſenibuſque nocebit. HOR.

The learned and pious author of theſe Diſſertations, by a rare felicity of compoſition, in an elaborate argument on ſome of the moſt ſublime and abſtruſe points of theology, and moſt perplexing and intricate queſtions of morals, has happily blended a conciſe appeal to the *underſtanding* of his readers, with a pathetic addreſs to the *heart:* he labours, not only to convince their reaſon, but to influence their conduct, ſo as to lead them to act in conformity to a well founded faith; and in the diſcharge of our inſpectorial office, we have ſcarcely ſeen a tract which in ſo ſhort a compaſs conveys ſo much ſolid and uſeful information on the momentous ſubjects which it diſcuſſes and recommends; and none certainly which has the advantage of conveying that information in a more popular, uniform, and connected view; by a ſimple, perſpicuous, and nervous diction, and by a luminous arrangement of his materials.

The grand and fundamental article of all religion is, THE EXISTENCE OF GOD. Upon this head he juſtly obſerves, that the boaſted argument *a priori,* as it is called, by which Doctor *Samuel Clarke* profeſſed to *demonſtrate* the being and attributes of GOD, is nothing but the argument *a poſteriori,* put into a more abſtract form: both his arguments pre-ſuppoſe the exiſtence of preſent effects or ſecondary cauſes—*ourſelves* and *the whole world;* and from this exiſtence, the religious philoſopher deduces, as a concluſion, the abſolute neceſſity of ſome uncauſed, original, and ſelf-exiſtent Being, who is the maker of all things, p. 4, &c.

"The concluſion," ſays he, "that there is an original cauſe of all things, and who himſelf has no cauſe, expreſſes a truth, which I acknowledge *is far above our comprehenſion*; yet it is ſuch, as, by

the plaineſt and moſt cogent train of reaſoning, we have been compelled to draw: Reaſon is forced to admit the fact, that GOD exiſts; though of the *manner* of the fact, or, in other words, *how* GOD exiſts, reaſon muſt confeſs herſelf totally ignorant. And ſurely we need not be ſurpriſed at our ignorance on this ſubject, when we conſider the finiteneſs of our underſtandings. We cannot comprehend the *manner* even of our *own* exiſtence; how then can we expect to comprehend the *manner* of GOD's exiſtence? 'Canſt *thou* by ſearching find out GOD? Canſt *thou* find out THE ALMIGHTY to perfection* ?'"—P. 7.

It may indeed be doubted whether human reaſon was ever adequate to the diſcovery of A GOD, even by the argument *à poſteriori*, the only one, in this caſe, level to our capacities. To the implied negation of *Job*, we may add the poſitive declaration of the inſpired and learned Apoſtle alſo of the Gentiles: "*The world by wiſdom knew not* GOD." And ſuch was the confeſſion of the wiſeſt of the heathen philoſophers: *Socrates*, the father of moral philoſophy among the Greeks, is repreſented by *Lucian* as the author of the following declaration: "Mankind ſeem to be utterly *purblind* judges both of poſſibilities and impoſſibilities: *We* judge merely according to human power of that [power] which is *unknowable*, and *incredible*, and *inviſible*," (αγνωςον, και απιςον, και αδυατον): whence the altar erected at Athens, Αγνωςω Θεω, "*To the unknowable God*," Acts xvii, as it may be more correctly rendered. *Simonides* alſo, the Sicilian philoſopher, when required by *Hiero*, King of Syracuſe, to explain to him the nature of THE DEITY, at firſt deſired a week to conſider the ſubject; then a ſecond; afterwards a third; and, at length, relinquiſhed the reſearch, declaring, that the more he conſidered the ſubject, the more he was loſt in its immenſity!

To traditional revelation, indeed, rather than to reaſon, may we aſcribe, more juſtly, that knowledge of the Deity that was to be found in the heathen world. "That *there is a* GOD, *and that he is a rewarder of them that diligently ſeek him*," were the prime articles of patriarchal faith, even before the Deluge, from the days of *Abel* and of *Enoch* downwards, as we learn from St. *Paul*, in that noble catalogue of ancient worthies, Heb. xi. And there are no where to be found ſublimer deſcriptions of the divine attributes than in the moſt ancient book of *Job*; the hero of which, if not the author, probably lived in the ſeventh generation after

"* Job xi, 7."

the flood, and, by the teſtimony of the Armenian annaliſt *Abulfaragi*, was contemporary with *Nahor*, the grandfather of *Abraham*. It was not until the intruſion of "*vain philoſophy*" in after ages, into the ſublimer myſteries of patriarchal theology, affecting to be "wiſe above what was written," in the dictates of original revelation, or handed down by oral tradition, that men began to doubt of the being and providence of God. And it is remarkable, that theſe are propoſed in Scripture, as acknowledged truths, that were to be aſſented to, rather than that required to be proved; and nothing perhaps has proved more detrimental to the progreſs of the Goſpel than the idle diſtinction between *natural* and *revealed religion*; artfully introduced by minute philoſophers, and unwarily adopted by philoſophizing divines; ſapping the SCRIPTURAL foundations of our moſt holy faith, by the treacherous ſupport of heathen *metaphyſics*.—"*What fellowſhip hath light with darkneſs?*"

With the *exiſtence* of THE DEITY are neceſſarily connected his natural and moral attributes: *eternity* and *unchangeableneſs*, his *omnipreſence*, his infinite *power, knowledge, wiſdom, goodneſs, juſtice*, and *mercy*. And theſe are ably and conciſely explained, and the objections of gainſayers and infidels refuted in the three firſt Diſſertations.

On the long litigated queſtion of the *origin of evil*, both natural and moral, which the author briefly diſcuſſes, among other judicious obſervations is the following:

"Let us remember, firſt, that the *goodneſs* of GOD has been already proved, and that all the evil exiſting in the world muſt be perfectly conſiſtent with it, whether *we* can perceive the conſiſtency or not. If we have direct and poſitive evidence of any truth, we are ſurely not at liberty to diſcard it merely on account of certain *difficulties* attending it. We ſhould believe nothing at all, if we did not belive until our ignorance of every thing connected with the ſubject of our belief entirely vaniſhed. In this caſe we ſhould not believe even our own exiſtence, for certainly we have not a complete knowledge of our own nature and conſtitution. Let us conſider the preſent limitation and imperfection of our faculties, and not reject any article of faith, ſolely becauſe we cannot make it fully harmonize with ſome concomitant circumſtances; a perfect harmony, however, may exiſt, though not evident to our weak underſtandings. I make this remark to ſhew how poſſible it is, though ſome ſhortſighted mortals may think the contrary, for all the evil that is in the world to be perfectly conſiſtent with the perfect benevolence of God."—P. 80.

We record this obſervation, not for any claim to novelty which diſtinguiſhes it, but as a wholeſome exhortation to *modeſty* and *humility*, when we preſume to explore the counſels

of the Moſt High. Nothing indeed can be more offenſive than the arrogance of metaphyſicians in general, preſuming to fathom the depths of Divine Wiſdom by the ſcanty plummet of human reaſon. "*Who is this that darkeneth counſel by words without knowledge?*" was an early and indignant rebuke of THE ALMIGHTY, frequently applicable in this boaſted age of reaſon, but declining age of faith.

The three next diſſertations ably explain the *providence* of GOD, both general and ſpecial; *his moral government*, and the genuine grounds of moral obligation in his rational creatures to obey it. And in an Appendix, p. 177, Mr. Savile has given a brief ſummary of the opinions of the moſt celebrated writers on the ſubject, *Clarke, Hutcheſon, Reid, Price, Wollaſton, Cumberland, Rutherforth, Browne, Adam Smith, Hume, Hartley, Paley, Cooper, Giſborne, Godwin, Belſham*, &c.

The following paſſage notices an aſſociation that is too much neglected or deſpiſed in the preſent latitudinarian age:

"He then, who lives in the habitual violation of the Divine law, is not only a *traitor to his* GOD, but alſo an *enemy to his country*. He makes indeed a fair ſhew to the world; he may blazon abroad his patriotiſm and his loyalty; but by his life and conduct he tries to undermine all thoſe *ſacred principles* which are the guard and ſupport of every community, and without which no community could exiſt for a ſingle day. He is in truth a *public aſſaſſin*, a devoted ſervant of *Apollyon* the great deſtroyer, for he labours to deſtroy all ſenſe of God, and to ſtab the very vitals of public proſperity."—P. 169.

The three ſucceeding diſſertations unfold the *character*, the *ſecurity*, and *the final triumph of the upright*, whoſe character is thus ably delineated:

"*Uprightneſs* is not now a *native* attribute of the human mind, but produced by the *regenerating* influence of the SPIRIT OF GOD. It is the ſpecial inſpiration of HIM from whom 'cometh down every good [gift] and every perfect grace.' Uprightneſs is not an inſulated grace, but a principle which mingles with, animates and dignifies all our graces. It has the ſame meaning, we know, with *ſincerity*, with *integrity* and *honour*, and ſtands directly oppoſed to that diſſembling, treacherous, fraudulent ſpirit which is ſo often obſervable in the men of the world. Widely different is the character of him who is truly upright: He perceives the eternal and immutable diſtinction between right and wrong; and is impreſſed with a deep ſenſe of the indiſpenſable obligation under which every reaſonable being lies to ſhun the latter, and with 'full purpoſe of heart' to cleave to the former. He therefore abominates, from his inmoſt ſoul, every ſpe-

cies of injuſtice, hypocriſy and fraud; by candour, ſincerity and truth alone he reſolves to regulate his conduct. In his intercourſe with God, he is faithful, fervent, and ſincere. He '*walks humbly with his God:*' He knows that his Creator is the *ſearcher of hearts*, and that in every caſe He muſt diſtinguiſh between appearance and reality: he therefore approaches Him, not from oſtentation or from form, but from a deep felt conviction that it is juſt and 'comely ſo to do.' While he puts on the *form* of godlineſs, he at the ſame time feels its *power:* The bended knee ſignificantly marks the contrition of his ſpirit; the exalted voice is a true emblem of the fervour of his deſires, and the lifting up of his hands a juſt and unfeigned expreſſion of the uplifted and heavenly affections of his ſoul. And as he thus deteſts the cold indifference of the formaliſt, and the hypocritical rigidity of the phariſee, he no leſs deteſts the profane looſeneſs of the multitude who walk at random, and have not 'GOD *in all their thoughts.*' He is ſhocked with their guilt, mourns for their folly, and thus fervently ſupplicates in their behalf: '*Have mercy upon them*, O GOD! *Create in them clean hearts, and renew right ſpirits within them.*'

"In all his tranſactions with the world he is plain and artleſs, candid and incorrupt; faithful to his promiſe, and honourable to his truſt. He ſtudies '*to do juſtly, to love mercy,*' and '*to ſpeak the truth from his heart.*'—'Never,' ſaith he, '*let my lips ſpeak wickedneſs, nor my tongue utter deceit. My righteouſneſs may I hold faſt, and not let it go; my heart not reproach me ſo long as I live.*'

"It is his fervent deſire to deal fairly and ingenuouſly with his own mind; to embrace and obey nothing but the truth; and if he does err, never to err from deſign, but from the weakneſs inſeparable from humanity. Above all things, he is afraid of *ſelf deception:* he therefore avoids the darkneſs, and '*comes to the light;*' he diligently 'ſearches' the Book of God; ſtrictly compares himſelf with its holy requiſitions; again and again he kneels and prays: '*Search me*, O GOD, *and know my* heart; *try me and know my thoughts*, and *ſee if there be any wicked way in me; and lead me in the way everlaſting.*'

"Many infirmities and ſins, however, notwithſtanding all his holy diligence, ſtill adhere to him: He has '*not yet attained;*' '*he is not already perfect.*' But whenever he falls into error, or is ſurprized into ſin, he mourns over his wickedneſs and guilt; prays fervently for pardoning mercy, and [for] grace to help him in future to be more vigilant and ſtedfaſt. His ſettled and *prevailing* bent is, undoubtedly, to do that which is holy, and juſt, and good: His uniform deſire and endeavour is, to abſtain from every *appearance* of evil, and to 'live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God and our Saviour JESUS CHRIST, who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people zealous of good works*.'"—P. 190.

"* Titus ii, 12—14."

"*Uprightneſs* is a *habit*, and like all other habits gains ſtrength by time and exerciſe. If then we exerciſe upright principles (and we cannot *have* them if we do not *exerciſe* them), they muſt be perpetually on the increaſe: The Spirit of God who produces them does not lie dormant: The better mind with which He inſpires the upright incites them to inceſſant improvement: The new nature which they put on ever pants after perfection: They 'add to their *faith*, virtue; and to *virtue* knowledge; and to *knowledge* temperance; and to *temperance* patience; and to *patience* godlineſs; and to *godlineſs* brotherly kindneſs; and to *brotherly kindneſs charity*. And theſe things being in them and abounding, make them neither barren nor unfruitful in the knowledge of our Lord JESUS CHRIST*.'"—P. 201.

In conſidering the evidences of a *future ſtate*, the author repreſents the *immateriality* of the ſoul, which is frequently ſuppoſed to demonſtrate its *immortality*, as only affording "an intimation of its *fitneſs* or *capacity* for immortality." P. 248.—Even this, perhaps, is going too far: Reaſon would rather infer the *mortality* of the ſoul† from analogy, for whatever had a beginning may naturally be ſuppoſed to have an end. And St. *Paul*, in his evidences of the reſurrection, 1 Cor. xv, expreſsly aſſerts its original mortality: "This *corruptible* [body] ſhall put on incorruption, and this *mortal* [ſpirit] ſhall put on immortality." And he aſſures us that "*eternal life* is the free gift of GOD, through JESUS CHRIST our Lord."—"He (Chriſt) *illuſtrated life* and *incorruption* through the Goſpel;" (ἐφωτισας ζωὴν και ἀφθαρσιαν)—for the term "*life*" refers to the ſoul, *incorruption* to the body; of which reference the latter is loſt by the received miſtranſlation, "immortality."

In his diſſertation on the *proſpect of a future ſtate opened by the Goſpel*; the *knowledge of eternal life*; and the *glory of the righteous in Heaven*; are ſeveral excellent arguments and animated paſſages, naturally ſpringing from the grandeur and ſublimity of the ſubject, which our ſcanty limits will not ſuffer us to tranſcribe, but the peruſal of which we earneſtly recommend to our readers. It will make them both *wiſer* and *better*: and were our opinion to have any weight with public teachers, and with the heads of our learned Univerſities, we know no ſingle volume, on theſe ſubjects, from its plainneſs and impreſſiveneſs, ſo fit to be introduced as a *claſs book* in the education of youth.

"* 2 Pet. i, 5—8."

† The *ſtoics*, though they admitted that the ſoul might *long* ſurvive the body, denied its *eternal* exiſtence: *Stoici—diu* manſuros aiunt animos; *ſemper*, negant.—CICERO.

*A Letter to the Right Honourable the Earl of D*** on the Political Relations of Ruſſia, in regard to Turkey, Greece, and France; and on the Means of preventing the French* [from] *eſtabliſhing a permanent Controul over Ruſſia; with Strictures on Mr. Thornton's Preſent State of Turkey, &c.* By William Eton, Eſq. Author of a Survey of the Turkiſh Empire, and Materials for a Hiſtory of the Malteſe, &c.; Superintendant General of the Quarantine Department, and Preſident of the Board of Health in Malta, &c. 8vo. Pp. 135. Cadell and Davies. 1807.

THE principal object of this tract is to reſcue the intelligent author's former publication, entitled *A Survey of the Turkiſh Empire*, from the unfounded attacks and groſs miſrepreſentations of Mr. Thornton, contained in his book on the Preſent State of Turkey. If Mr. Eton may be accuſed of too great a partiality for the Ruſſians, Mr. Thornton may certainly with, at leaſt, equal juſtice, be charged with a moſt undue and unaccountable prepoſſeſſion in favour of the Turks. Mr. Eton, however, here attempts to prove, that he never propoſed any ſcheme for the aggrandizement of Ruſſia, which would not, in its tendency, be beneficial to this country. His arguments are deficient neither in ingenuity nor in ſtrength, and it is impoſſible not to admit that he affords the moſt complete proof of his attachment to his native land, and moſt ſucceſsfully expoſes the fallacious and contradictory ſtatements of his opponent.

We concur with Mr. Eton in thinking that nothing could tend to preſerve any thing like a balance in Europe, or (which is *now* all that can be done) to reſtrain the overgrown power of revolutionary France, ſo well as a good underſtanding and a firm and permanent alliance between Great Britain and Ruſſia. During the late adminiſtration an opportunity offered for the accompliſhment of that deſirable end. It was ſuffered to eſcape, through the moſt ſtupid impolicy, or the moſt criminal neglect; and Heaven only knows whether it will ever recur. Previous to the peace of Tilſit, we happen to know, that the Emperor Alexander expreſſed the greateſt diſguſt at the conduct of our government, in making not the ſmalleſt effort to co-operate for the ſucceſs of the common cauſe, either by ſending an army to join the Ruſſians in Poland, or, by ſtrengthening the Swedes, to create a powerful diverſion on the rear of the enemy. The Emperor accuſed us of leaving him to fight the battles of Europe alone, while we were ſolely intent on the promotion of our intereſts by the acquiſition of freſh colonies. There certainly was

much truth in this charge, though it by no means juſtifies the baſe conduct of Alexander, which we have formerly proved to be contradictory to all the principles which he avowed, and all the profeſſions which he made, at the commencement of the war.

" In his partiality for the Turks," ſays Mr. Eton, " Mr. Thornton has been led to deplore, as a moſt grievous calamity, the loſs of Moldavia and Wallachia to the Turks, and their annexation to the Ruſſian empire. The matter is of ſuch intereſt in the preſent moment, that I think it right to introduce here ſome obſervations on this queſtion. It ſeems the grand point with Mr. Thornton in his recent publication. I will not, however, believe that there exiſts not in the Cabinet of St. James ſufficient political ſagacity to ſee through his intimation, that theſe provinces ſhould be given to the enfeebled empire of Auſtria, and the conſequences which would reſult from ſuch a meaſure.

" Mr. Thornton admits that the provinces of Moldavia and Wallachia ' cannot long remain under a divided ſovereignty, nor can ' they raiſe themſelves to independency—that, if they be reſtored to ' the Ottoman Porte, they muſt ſtill owe their preſervation to foreign ' influence, becauſe of the weakneſs of the Turkiſh government.' They are already, as it were, beneath the divided ſway of Ruſſia; and on the preſervation of them, he argues, ' depends the exiſtence ' of the Ottoman empire.' Will they, then, be tamely yielded by Ruſſia to a power ſo abaſed and humiliated as Auſtria, from whoſe feeble graſp he muſt well know they would inſtantly fall at the frown of France?"

It muſt not be forgotten that this part of Mr. Eton's book was written previous to the peace of Tilſit. *Now* he will ſcarcely deny that Ruſſia is full as much *abaſed* and *humiliated* as Auſtria, and ſhe is certainly much more contemptible, ſince ſhe yielded, though not without ſome glorious ſtruggles, yet certainly without being conquered. And in yielding, too, ſhe ſubmitted to the moſt ignominious terms, to the moſt degrading conditions, abandoning every object for which ſhe had avowedly taken up arms, and ſubmitting to ſhare the ſpoils of an oppreſſed and plundered ally, who had vainly truſted to her ſacred promiſes, and her plighted faith. It is difficult to ſay, at preſent, in the event of a diſſolution of the Turkiſh empire, in whoſe hands the provinces of Moldavia and Wallachia could be placed, with the greateſt ſafety, and with the moſt advantage to the general good, or by what means the balance of power in Europe could be beſt preſerved. The trifling, vacillating character which Alexander has diſplayed renders him totally unfit to be truſted with any extent of territory, for the purpoſe of enabling him to pre-

ſerve that balance, and to become, in ſome ſort, the arbiter of Europe. There was a time, when it appeared to us to be the policy and the intereſt of this country to ſecond the views of the Ruſſian Emperor on European Turkey. But the ſcene is now changed; the character of the man is developed; and other means muſt be deviſed for reſtraining the gigantic power of France, for eſtabliſhing ſome kind of *equilibrium* which ſhall have that reſtraint for its permanent object, and for affording the beſt ſecurity for the peace and independence of European ſtates, of which the preſent ſtate of things will admit. To take even a brief view of the conſequences which would ariſe from the expulſion of the Turks from Europe, and of the policy to be purſued by Great Britain, in ſuch an event, would far exceed the limits preſcribed to the review of a book, and would indeed require a much larger book than Mr. Eton's. But, however much we incline to concur with our author in his general notions of the policy of an alliance between Great Britain and Ruſſia, conſidered without a reference to the perſonal character of the Ruſſian Emperor, we cannot, haſtily, accede to the juſtice of the following affirmation.

"I will affirm, that the nearer Ruſſia approaches her territory to our fleets from Malta, the more is ſhe dependent on a ſtate of tranquillity with us; that Ruſſia, in poſſeſſion of Conſtantinople, the Dardanelles, and even all Greece, would be more at our mercy than ſhe is at preſent. This may ſeem, indeed, a bold affirmation; but I feel its irreſiſtible truth. A vaſt field of commerce alſo would be opened to us, and the power of France would have bounds ſet to it. Of what ſervice are the Turks, or even the Greeks, to us at preſent?"

That if Ruſſia were poſſeſſed of the Turkiſh territory in Europe, ſhe would be more aſſailable by us, certainly admits not of a doubt. But it could not eſcape, we ſhould think, the ſagacity of this ingenious writer, that while ſuch acceſſion of power by Ruſſia would facilitate our opportunities of annoyance, it would, at the ſame time, greatly increaſe her means of injury. At preſent, if Ruſſia cannot afford any material aſſiſtance, ſhe cannot do us any eſſential harm. But, once in poſſeſſion of Conſtantinople and the Dardanelles, if ſhe ſhould take offence at our conduct in any reſpect, ſhe might form an alliance with France (as ſhe has already done), and, with her aſſiſtance, though ſhe might not be able to diſpoſſeſs us of Malta, might nearly deſtroy, notwithſtanding our naval ſuperiority, our trade in the Mediterranean. That Turkey, a ſtate entirely upheld by the oppoſing intereſts of

ſurrounding nations, cannot long continue to preſerve her ſtation amidſt the powers of Europe, we readily admit; nay, we are diſpoſed to think, that the expulſion of the Turks from Europe into Aſia is an event rather to be deſired than to be dreaded. But, ſtill, in the preſent convulſed and disjointed ſtate of the Continent, it would be highly impolitic to ſuffer their European territory to be ſeized either by Ruſſia or by France. Objections, indeed, we are aware, and thoſe of a ſerious nature, may be urged againſt the poſſeſſion of Conſtantinople and of the Turkiſh provinces in Europe by the Houſe of Auſtria; but it would be more for the intereſt of Great Britain, at *this moment*, that Auſtria ſhould poſſeſs them, than that they ſhould be allowed to enlarge the dominions of either the Ruſſian autocrat or the Corſican uſurper. We give full credit, however, to Mr. Eton for his patriotic intentions in thus pleading the cauſe of Ruſſia, and readily admit the juſtice of the following remarks, as applied to the two nations *generally*, without any reference to their preſent relative ſituations.

"Let it not be thought, that I wiſh to ſee any power foſtered which might ultimately be employed to cruſh us as a nation. The power I wiſh to proſper is that only which would, hand in hand with ourſelves, promote true civil and religious liberty, public protection of private property, a liberal and free ſpirit of trade, and an invincible defence of weak neighbours, as well as of themſelves, againſt the outrages and rapacity of ambition or intolerant oppreſſion.

"This power, with which I wiſh to ſee Great Britain connected in indiſſoluble ties, is Ruſſia, and Ruſſia only: there is no other that I know, which is able, and would be diſpoſed, in conjunction with ourſelves, completely to effect theſe moſt deſirable purpoſes, and ſtop at once the career of that monſtrous ambition, which thirſts for the ſole empire of the world, and the entire ſubjugation of the human race.

"It may be ſaid, that Ruſſia has already enough of territory; that England, perhaps, has even more than enough. It is not, however, ſo much from the quantity as from the ſituation of territory that tranquillity, proſperity, and ſafety, can be aſſured to the inhabitants of what is poſſeſſed, or a free and ready intercourſe always be maintained with a widely-extended empire; and ſtill leſs, that every part can trade unmoleſted with foreigners, wherever commercial intereſts might render it moſt deſirable.

"The reciprocal wants of Great Britain and Ruſſia, their reſpective commercial intereſts, are of ſuch a nature, in general, as [are] not likely ever ſeriouſly to interfere with each other, and create any national jealouſy and rivalſhip. We are a maritime, they are a continental, power; and the augmentation of the ſtrength of the one is the augmentation of the ſtrength of the other. They may naturally aid, but they cannot eaſily prejudice, each other; and their com-

mercial demands will increaſe with the augmentation of their ſtrength. Thus, on the beſt baſis of national friendſhip and alliance, that of reciprocal intereſts, eternally might be preſerved an amity pregnant with every poſſible advantage to both nations. They would prove the friends, the brothers, as it were, of each other.

"This is preciſely the ſituation in which I wiſh to ſee Great Britain and Ruſſia. Theſe are the ſentiments of, at leaſt, a well-intentioned Engliſhman, who has endeavoured, both publicly and privately, to promote the true intereſts of his country."

We, too, *wiſh* to ſee the two countries placed in this relative ſituation; but we have little expectation of having our wiſh gratified, ſo long as a *Caulaincourt* and a *Conſtantine* reign paramount in the councils of St. Peterſburgh.

In his "Appendix" Mr. Eton defends the Ruſſian character againſt the attacks and alledged miſrepreſentations of Mr. Thornton.

"He [Mr. Thornton] accuſes the Greek Church of perſecution; but the truth is, that the Greek Church condemns perſecution; and the Archbiſhop Platon, in his Orthodox Doctrine, blames the Popes of Rome for attempting to make proſelytes by fire and ſword. His words in Engliſh are, 'Popery has taken from the people the cup of 'the Holy Communion; has forbidden the reading of the Holy 'Scriptures; has invented purgatory; and the Pope, in attributing 'to it an authority unknown to the Goſpel, undertakes to convert by 'fire and ſword thoſe who oppoſe him.'"

This prelate appears to have well ſtudied the genius and character of the Popiſh religion. Mr. Eton, however, tells us, that the Catholics *now* diſavow this. But he ſhould know, that the tenets of their Church are not to be collected from the opinions but from the decrees of their Councils, and the decretals of their Popes; and that no doctrine or tenet enforced by *theſe* can be abrogated or annulled, but by the ſame authority by which it was eſtabliſhed; and that, till then, it remains obligatory on every member of the Church.

"Mr. Thornton" (purſues Mr. Eton) "has preſumed, in the groſſeſt language, to characteriſe the Ruſſian nation. That the higher claſſes of the Ruſſians have exchanged their ancient manners for the modern, leſs ceremonious, and in ſome caſes more ſocial, cuſtoms, is certain; *but thoſe of the lower claſſes are ſtill retained in all their primitive force.* That the Ruſſian character is rude, is a moſt groſs and vulgar error; probably drawn from a conſideration of the roughneſs and barbariſm indiſcriminately aſcribed to northern nations by weak writers, who include climate and character under one general deſcription, without the ſmalleſt degree of local knowledge, or any conſideration of thoſe diſtinctions which a ſlight portion of good ſenſe would ſuggeſt as likely to exiſt, under the influence of various parti-

cular forms of government, according to the greater or leſs prevalence of the feudal ſyſtem, or other circumſtances. Beſides, it is natural to conclude, that a people living in a climate where they are ſo cloſely confined within their habitations during long and ſevere winters; and where women are not, as by the Turks, for whom Mr. Thornton has ſo ſtrong a predilection, regarded as inferior beings, unworthy the ſociety of men, but are, even more than in our own country, conſidered as the friends, the equals, and the conſtant companions, of the men (for they do not leave the table after the cloth is removed); a people, too, who have again, like ourſelves, both thought and found women worthy to occupy the throne, on which they have reflected ſo large a portion of luſtre and dignity;—yes, it is quite natural, I repeat, to conclude that ſuch a northern people ſhould be more ſocial than the natives of a warm climate: and this, in truth, is preciſely what we find to be the caſe.

"Are the Scotch, amongſt even the loweſt claſſes, though more northern than ourſelves, by any means ſo rude and rough in manners as the ſame claſſes of ſociety in England? Yet no part of our country is remarkable for any extraordinary degree of rudeneſs or barbariſm in humble life; which, aſſuredly, can ſtill leſs be with truth charged on the lower orders of the people in Ruſſia. No one, who really knows them, will affirm that they are not equal, in the eſſentials of true politeneſs, to the higher claſſes of all other nations. They are, perhaps, too ceremonious; this, at leaſt, would be a much better founded general characteriſtic of the Ruſſian manners in humble life. The peculiar *turn of compliment*, and the very eaſy addreſs, of the Ruſſian peaſantry, are ſuperior to what was formerly prevalent in thoſe of France, *and in many among ourſelves who call themſelves gentlemen**. What Mr. Thornton denominates booriſhneſs *never exiſted* in Ruſſia; the very nature of the government prevents the Ruſſian peaſant from being booriſh. Every thing being nearly upon a military footing, all ſubordinate perſons muſt neceſſarily be attentive and civil to their ſuperiors: hence, a habit of civility is acquired. But ſo far from being gloomy and torpid, they are acute, and diſtinguiſhed by vivacity. Hoſpitality, in all ranks, is univerſal among the Ruſſians: in this they certainly are not by any nation ſurpaſſed; perhaps they are not by any equalled."

The Appendix contains many other intereſting remarks on the manners and cuſtoms of the Ruſſians, which we have not

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* We ſuſpect that Mr. Eton has not here expreſſed himſelf accurately, or ſaid what he meant to ſay. He appears to have intended to obſerve that, in their addreſs and the turn of their compliments, the Ruſſian peaſants were ſuperior not only to the French peaſants of former times, but even to many of thoſe who call themſelves gentlemen in England; whereas he has ſaid, that they are ſuperior "to what was formerly prevalent—in many among ourſelves who call themſelves gentlemen."—Rev.

room to tranſcribe, but all of which are highly honourable to the national character. While this tract was in the preſs, Admiral Duckworth's unſucceſsful expedition to Conſtantinople took place, and drew the following obſervations from the author, which he has added in a poſtſcript, and which are highly worthy of attention.

"In my book, printed in February 1798, the manner of attacking Conſtantinople with ſucceſs was detailed; *but I was not believed:* or the Admiral would not, when he had a ſoutherly wind, have gone to the Princes Iſlands; he would have taken the ſtation there pointed out, where the dreaded northerly wind and the ſtrong current would have been *in his favour;* where he would have been completely maſter of Conſtantinople, the fleet, and the arſenals on the ſhore of the port; where he would have conquered the Dardanelles.

"I mean not to caſt reflections upon any one. The naval commander may have been under orders; thoſe who gave them may have been deceived by promiſes while preparations were making; there may not have been latitude ſufficient in the inſtructions from home; the Admiral may not have been informed that the current always runs in the ſame direction the wind blows; and, after all had failed, he may not have had permiſſion to ſail up the Black Sea (there being no danger in going through the channel, and the paſſage [being] only three days); and, after taking in proviſions and water at Sebaſtopolis, have returned with the Ruſſian fleet and ten thouſand men, with which force, it is ſtated in the diſpatch, Conſtantinople might have been taken. On none of theſe matters do I preſume to paſs judgment; I only affirm, that many years ago it was ſtated in my book how Conſtantinople would be at the mercy of a fleet, and that, if that ſtatement *had been believed*, the Turks muſt have accepted the terms offered to them, or have ſeen the deſtruction of their city, their fleet, and their arſenals, which would have been accompliſhed even without the aſſiſtance of the Ruſſians."

We are not prepared to ſay to whom the blame for the failure of that expedition attached, but certain it is, that the expedition itſelf was as diſgraceful to the country, as the neglect to enter into a full inveſtigation of it was to the Parliament. The intereſts of the ſtate were ſacrificed to a ſpirit of party; fear on one ſide, and a ſpurious liberality on the other, preventing the only inquiry which could place the diſhonourable tranſaction in a proper light.

The Life of George Morland; with Remarks on his Works. By G. Dawe. Pp. 246, large 8vo, plates. Vernor, Hood, and Sharpe.

WE could not help exclaiming *encore* Morland! on taking up this new volume of his Life; but we had only turned to the third page before we were ſtopped by reading——

"The following is the hiſtory of genius perverted and debaſed by vice, and ſinking, at laſt, under its baneful influence; and though it does not, like that of genius exalted by virtue, preſent a noble and pleaſing ſubject of contemplation, it may afford uſeful inſtruction, by contributing to unfold the origin and the conſequences of mental degradation.

"An endeavour has been made to obſerve that forbearance which is due to the frailties of genius. Had not the talents of Morland attracted attention, his faults would ſcarcely have been recorded: the errors and vices of ordinary men are ſeldom publicly expoſed. Thoſe incidents and traits which did not appear to influence or mark his character, have, in general, been omitted; but thoſe events have not been concealed which were thought eſſential to its being more completely underſtood."

This, we apprehend, will be found a ſufficient apology for the appearance of another volume reſpecting Morland, with whoſe name the public is now ſatiated; but as Mr. Dawe's work has already eclipſed, if not extinguiſhed, all its predeceſſors, ſo we doubt not that it will very materially contribute to diſſipate the fictitious fame of its worthleſs ſubject. It may be true, that, "had not the talents of Morland attracted attention, his faults would not;" but it is no leſs true, that his talents would never have attained that temporary popularity which they did, had he not rendered himſelf remarkable for his vices and extravagancies. Vanity ſeems to have rendered him almoſt mad, for his whole conduct, from the moment he deſerted his father's houſe, was evidently influenced more by this puerile paſſion than any other. This fact is confirmed in many inſtances by our author, whoſe father was "articled" to Morland's father, and who, of courſe, muſt have been particularly intimate with the ſon; an intimacy which continued, we are told, to the very laſt. With ſuch opportunities then, and being himſelf a diſtinguiſhed artiſt, we may reaſonably expect not only an intereſting and authentic narrative of young Morland's education and early habits, but alſo a profeſſional criticiſm on his works, by his preſent and we hope laſt biographer; an expectation in which we were not diſappointed. The following particulars and obſervations place his character in its true point of view.

"It has been remarked," obſerves our artiſt author, "that he had much vivacity of diſpoſition; but it muſt alſo be obſerved he was, at times, ſubject to melancholy, a ſtate of mind which the

mode of his education, in ſome degree, tended to increaſe; being ſecluded from ſociety, and having no competitor to emulate, or companion to cheer him, in the toilſome path of ſtudy. From his father, alone, he received the praiſe due to his endeavours; and this, to a lively boy, ſeemed a cold and ſolitary reward. Yet he exerted conſiderable induſtry, and, as his father was accuſtomed to rouſe him ſoon after daylight, he acquired the habit of early riſing; one of the few good youthful practices which he ever afterwards retained.

"At the age of fourteen he was articled to his father for ſeven years, during which his application was inceſſant. His days were devoted to painting, his ſummer evenings to readings, and thoſe of winter to drawing by lamplight. It was during this happy period of uninterrupted ſtudy, as yet undiſturbed by the paſſions and cares of life, that he gained nearly his whole knowledge, acquired correctneſs of eye, with obedience of hand, and all thoſe principles which laid the foundation of his future excellence. *This therefore was not, as has been imagined, a natural endowment; nor is it neceſſary to recur to occult and inexplicable cauſes, in order to account for that ability which was the reſult of long and perſevering application, united to a quick conception, a retentive memory, and activity of mind; aſſiſted alſo by conſiderable means for ſtudy, and directed by a parent who had ſome knowledge of the art.* From an *over* anxious regard to his morals, he was not permitted to ſtudy at the Academy: he nevertheleſs once, about his twentieth year, unknown to his father, ſhewed ſome of his drawings to the keeper, and obtained permiſſion to draw as a candidate for becoming a ſtudent; yet, whatever ſome of his biographers have advanced to the contrary, he drew there only three nights, though he occaſionally attended the lectures.

"He paid ſome attention to the anatomy of the human figure, and executed many drawings, both of the ſkeleton and muſcles; he alſo drew from ſmall caſts of ſeveral antique ſtatues. Some of theſe productions, including the only one he ever made at the Academy, which was from the ſtatue of Meleager, are in the poſſeſſion of the writer of theſe memoirs. The anatomy of the horſe he ſtudied from the excellent work of Stubbs, whoſe prints he copied in Indian ink, and wrote the names of the bones and muſcles on his drawings. He likewiſe made clay models from Gainſborough's horſe, and other caſts of a ſimilar kind. What he knew of perſpective was acquired from the Jeſuits' treatiſe on that ſubject."

Whenever Morland became his own maſter, however, his ſtudies and his attention were ſoon abandoned, and his ſelf-ſufficiency grew ſo diſguſtingly predominant that he affected to deſpiſe every thing he looked at, to treat all other artiſts and their works with ſovereign contempt, and to behold himſelf elevated on the centre of an eminence, whence he careleſsly looked down, as if conſcious of his own ſuperiority, on his leſs ingenious fellow artiſts. "He was in the habit," ſays Mr. Dawe, "of frequenting ſales of pictures, and

viſiting the annual exhibition of the Royal Academy. *On theſe occaſions he diſplayed little curioſity, or acuteneſs of obſervation*, though he once made a ſketch of Gainſborough's Fighting Dogs, and from this memorandum painted ſeveral pictures." His practice of copying the works of the Dutch and Flemiſh painters taught him habits of induſtry and facility in the executive part of his art. His moral or rather immoral conduct exhibited features very ſimilar to thoſe he diſplayed in his profeſſional career. He ſoon exchanged his Sunday walks with our author's father to "ride in a chaſe or phæton, when he could get money, with ſome favourite miſtreſs, with whom he ſcrupled not to viſit his friends; and ſo much was he the dupe of folly, that one of theſe women had the addreſs nearly to perſuade him to marry her. Theſe irregularities Morland never endeavoured to conceal, and this, more from being unconſcious of their degree of turpitude, than from either a principle of candour, or an inſenſibility to ſhame. He was not leſs open with regard to his pecuniary affairs." In all theſe acts there is manifeſtly an affectation of ſingularity and extravagance far beyond his natural diſpoſition, and the more we conſider his conduct the more we are convinced of the truth of Dayes' remarks on him, and of the propriety of ſuffering him to ſink into that oblivion which he ſought to avoid by ſuch unlawful means. Of the character and conduct of his father Mr. Dawe gives the following intereſting ſketch.

"Morland's father has been accuſed of avarice, and it muſt be acknowledged that his conduct to his ſon ſeems not to have been ſufficiently liberal; he appears to have employed him in the way that would be moſt lucrative, rather than in that which would have been the moſt improving; and not to have taken any ſteps toward his eſtabliſhment in his profeſſion. Yet, perhaps he ought not to be ſeverely cenſured; his fault originated in deficiency of judgment, and ſhould be attributed to his limited views, rather than to a penurious diſpoſition. He certainly wiſhed, but knew not how, to benefit his ſon, and in other reſpects he acted with generoſity and feeling.

"It may not be improper here to point out the oppoſite extremes of character obſervable in him and his father. The elder Morland was economical, but liberal; his ſon profuſe, without being generous. The one was remarkably methodical in his habits; the other uncertain, reſtleſs, and verſatile. Sobriety characteriſed the one; diſſipation of every kind degraded the other. The manners of the parent were polite and humane, his ſociety ſelect and reſpectable; the ſon, on the contrary, aſſociated only with the debauched and illiterate, and his feelings were obtuſe. But in talents he as far ſurpaſſed, as in ſenſibility and morals he was thus lamentably inferior to, his father; whoſe imagination was ſterile and tardy, while that of his ſon was rapid and prolific."

Mr. Dawe remarks, that Morland "was bleſſed," we ſhould rather ſay "curſed," "with ſo excellent a conſtitution, that he never experienced any illneſs, except what was brought on by his imprudence; and even from intemperance he ſuffered leſs than moſt others, for he would riſe the next morning after an evening's inebriety without feeling the ſlighteſt inconvenience." Morland, after feeling himſelf diſengaged from parental authority, made little improvement in his profeſſion; he had a diſlike for every kind of regular application, his love of knowledge ſubſided, he even neglected his muſic, and abandoned every thing "not intimately connected with ſome immediate and amuſing object." Reſtraint was indiſpenſible to keep him at any kind of induſtry, unleſs his profeſſional vanity could have been flattered as much as he felt his vulgar ambition admired among his low, drunken companions; in that caſe he might have become a more reſpectable and regular member of ſociety. Yet ſuch was his careleſſneſs, that he continued to work literally for his board and lodging in a garret for ſeveral months, painting obſcene pictures which were exhibited in an apartment in Drury Lane, the price of admittance to which was half a crown. But, as Mr. Dawe very juſtly obſerves, on another occaſion, "every incident of Morland's hiſtory proves him to have been one of thoſe whom no experience could make wiſe, nor any misfortunes render prudent." As we can have no pleaſure in more minutely inveſtigating the conduct of a character ſo radically depraved, we ſhall notice ſome of our author's judicious obſervations on the merit of his paintings, which will very ſoon fall into that contempt they deſerve.

"Of his talents for true humour," Mr. D. obſerves, "but little can be ſaid; yet his picture of the 'Mad Bull,' and its companion the 'Aſs Race,' with ſome others, prove him to have poſſeſſed an imagination as prolific in the invention of ludicrous ſubjects for his pencil, as he was ready at contriving miſchievous tricks in life to produce them. The ſpecies of humour which he attempted had nothing of the ſevere ſatire of Hogarth, but approached more to broad farce and buffoonery; it was, nevertheleſs, good in its kind; and indeed he ſeldom failed, either in converſation or on the canvaſs, to produce all he aimed at,----a loud laugh, without regard to the ſubject, cauſe, or tendency. Although he could make no pretenſions to wit, when he choſe to be agreeable, he was an excellent companion, full of hilarity, telling a number of facetious ſtories with conſiderable pleaſantry, and inceſſantly active in the contrivance of diverſion.

"Even at his beſt period, about 1790, his pictures ſeldom poſſeſſed ſufficient intereſt, when of a large ſize; and he never choſe an

action that was important enough to give energy and employment to any conſiderable number of figures. His ſubjects, however, were well adapted to his talents: of powerful exertion or refined expreſſion he was in a great degree incapable, for his knowledge of anatomy was ſlight, and the habits of his life muſt have deſtroyed all nice diſcrimination of paſſion or ſentiment, whatever he might have once poſſeſſed. In his landſcapes the ſcene is ſeldom intrinſically fine, or rendered ſo by accidents of nature. Indeed, he was ignorant of the principles of extenſive landſcape, nor was his colouring or effect appropriate to ſubjects of that deſcription. His ſtudies were confined to the animals, the figures, and the more obvious parts of his pictures; and he neither had a ſufficiently extenſive knowledge of nature, nor beſtowed time enough on his paintings to avail himſelf of that which he poſſeſſed. He generally exhibits with truth the moſt common but unintereſting ſpecies of Engliſh ſcenery, conſiſting of fields and hedges, with ponds of water and clay banks. Trees he was unable to draw correctly; and, when he attempted to repreſent them blown by the wind, he made them like ſea-weed. The openings in his clouds are mean and unnatural: in ſhort, he was little capable of landſcape, except as a back-ground and accompaniment to his figures; but, then, it often poſſeſſed conſiderable merit. Morland's beſt productions are his interiors; indeed, the more confined the ſubject the greater was his ſucceſs, and his faults increaſe as the ſcene extends."

The above extracts contain only a few of the very judicious and inſtructive remarks of Mr. Dawe, who is himſelf an artiſt of diſtinction, on the works of Morland. They are particularly important, as enabling every perſon of taſte to judge impartially of the real value of that painter's pictures, which have as many phyſical imperfections as he had moral ones. Here, however, there is more analogy than is generally ſuppoſed; and a taſte for the beautiful parts of nature, of which Morland was wholly deſtitute, is doubtleſs intimately allied with a taſte for virtue and moral rectitude. This conviction is ſtrengthened by the miſerable death of Morland in a ſpunging houſe, and by the good ſenſe and ſound judgment which Mr. Dawe evinces in narrating the anecdotes and memoirs of ſuch a character. Upon the whole, this volume may be read with advantage by all artiſts who affect eccentricity, and all perſons who, becauſe they imagine themſelves endowed with ſome talents, think themſelves privileged to deviate from the rational practices of civil ſociety and moral decorum. It exhibits ſuch a very natural, and not overcharged, picture of the baleful effects of vicious habits and intemperance, as muſt be inſtructive and beneficial to the public.

Memoirs of the Public and Private Life of Sir Richard Phillips, Knight, High Sheriff for the City of London and County of Middlesex. Impartially compiled from authentic Documents. By a Citizen of London and Assistants. 12mo. Pp. 160. 5s. Hughes. 1808.

THERE are two modes by which a person known to the public for any thing remarkable may either be assisted or dishonoured in his reputation—namely, by the opposite extremes of censure and of praise. With regard to the former, which is the most *direct* instrument of attack, aspersion, misreport, and diversified detraction, are the inevitable taxes levied on all pre-eminence; and these imposts are so certain, that, whether the superiority be founded on personal beauty, mental distinction, the claims of fortune, or the more lofty pretensions of genius, it might be for the ease of the party concerned to prepare his mind to *expect* such annoyances. So true is it, with very few exceptions, that he of whom no one speaks ill, is either of doubtful merit, or most peculiarly favoured by circumstances. In a series of retrospections, from past to present times, it will be found that the fate of the fairest, wisest, and best of either sex, has tended to establish and strengthen this assertion, insomuch that the public and private history of a thousand years will scarcely produce one solitary instance of a truly great character who has not been condemned to this sort of taxation.

Quosdam præcipitat subjecta potentia magnæ
Invidiæ; mergit longa atque insignis honorum
Pagina; descendunt statuæ, restemque sequuntur;
Ipsas deindè rotas bigarum impacta securis
Cædit et immeritis franguntur crura caballis.
Jam strident ignes follibus atque caminis
Ardet adoratum populo caput et crepat ingens
Sejanus: deinde ex facie toto orbe secunda.
Fiunt urceoli, pelves, sartago patellæ
Pone domi lauros, duc in Capitolia magnum
Cretatumque bovem: Sejanus ducitur unco
Spectandus: gaudent omnes: quæ labra? quis illi
Vultus erat? nunquam (si quid mihi credi-) amavi
Hunc hominem: sed quo cecidit sub crimine? quisnam
Delator? quibus indicibus? quo teste probavit?
Nil horum: verbosa et grandis epistola venit
A capreis: benè habet; nil plus interrogo: sed quid
Turba remi? Sequitur fortunam, ut semper et odit
Damnatos. Idem populus, si Nurtia Tusco
Favisset, si oppressa, foret secura senectus
Principis hàc ipsa Sejanum diceret horâ
Augustum.

From the times in which JUVENAL wrote the above admirable lines to the day on which the ſatire that contains them was ſo exquiſitely imitated by Dr. Johnſon, and ſo, we are perſuaded, will be to the 'laſt moment of recorded time," the tax which all power and all greatneſs muſt pay to envy, caprice, or the giddy turns of fortune.

The *other* mode of attack is that which aſſumes the ſhape of indiſcriminate and unqualified *panegyric*; for in that caſe the hyperbole operates in the reverſe direction from the courſe intended to be given

We have ſeldom ſeen a more abſolute proof of this than in the "Memoirs" immediately before us; not that we are by any means diſpoſed to refuſe the ſubject of it the eulogy which may be due to the head or heart, but that the narrative bears internal evidence of being, if not the manœuvre of a covert enemy, the effuſion, at leaſt, of an injudicious friend, who, with whatever goodneſs of intention, almoſt invariably does more harm than the moſt rigorous *declared* enemy. The facts in this publication are very haſtily collected, and ill put together. What, indeed, relates to Sir R. P. comparatively bears no proportion to what is either irrelevant or wholly foreign to the profeſſed ſubject. The ſketch of the life of the late Dr. GREGORY, and the correſpondence with Mr. Fox, for inſtance, are certainly preſſed into the ſervice of the author of the volume on the plan of modern book-making. We ſuſpect alſo the long wire-drawn moral reflections, muſt, with a few exceptions, be carried to the ſame account Among thoſe exceptions, however, are the obſervations that open the Memoir. As the truth and good ſenſe of theſe apply in *all* caſes of fame and fortune, acquired by honeſt and perſevering induſtry, or by happy exertion of natural talent, we ſhall give them the precedence in our extracts from this publication, after obſerving, that the celebrated couplet from Pope, by way of motto, is extremely well ſelected, and happily illuſtrates the remarks which ſucceed. We will juſt add, that the words which we have printed in italic characters do not ſeem to apply to Sir Richard Phillips; for as, on the one hand, it does not appear he was ever plunged in *the depths of obſcurity*, ſo, on the other, he has not yet placed himſelf on the *pinnacle of popularity*, although his panegyriſt, in more than one of his pages, applies the latter expreſſion.

"'Honour and ſhame from no condition riſe:
Act well your part, there all the honour lies.'

"In no country on the face of the globe is the truth of this obſervation of our elegant poet more clearly evinced than in England;

—in no other country is the [mere] pride of anceſtry held in more ſovereign contempt. Every man who breathes the air of this land of liberty, ſeems conſcious that true nobility originates in the actions of the individual himſelf, not in the achievements of his anceſtors.

"It is a remark which we have made in the courſe of our progreſs through life, that thoſe who lack of mental qualifications, pretend to hold them in ſcorn; and we have known many who could hardly read their own liſt of anceſtors, declare as much as that a high pedigree placed them in every reſpect far above the beings who, in an intellectual ſenſe, poſſeſs exalted merit.

"How many are there at this moment of illiterate, ſtupid mortals, who, forgetful that we are all deſcendants of Adam—Fortune alone having made diſtinctions in regard to our occupations and ſituations—would bluſh to be told that their origin might be traced to a clay-built cottage, or a hawthorn hedge!

"But will the man of underſtanding, nurtured in the boſom of liberal ſcience, feel any motions of this truly contemptible pride? Will the blood mount into *his* cheeks, when the world is told that his parents imitated the example of the greateſt men that Rome, Athens, or Lacedemon produced: that, like a Cincinnatus, they cultivated the earth; and, by honeſt induſtry, ſupplied their own wants, and thoſe of their family? Will ſuch a man regret that his anceſtors, either by their valour or their eloquence, did not ennoble the name he bears at the expence of human blood, and the felicity of their fellow creatures? Will he be aſhamed that mankind ſhould know, that to his own abilities is owing the acquirement of the celebrity and honours which he may enjoy? Surely not. He will rather rejoice at the idea of thus obtaining real, honeſt, honourable fame. He will be pleaſed to think that the developement of his character, the exhibition of his progreſs from *the depths of obſcurity to the pinnacle of popularity*, from poverty to opulence, may probably be the means of exciting the emulation of his countrymen, who ſtruggle in this 'working-day world,' and of holding forth to them the fair proſpect of reaching the goal, to the attainment of which their efforts are directed."

We are alſo diſpoſed to believe, unleſs they have ſtrangely been miſrepreſented to us, that many of the FACTS themſelves are diſputable, and ſome of them diſtorted. But for our obſervations on this matter we ſhall reſerve ourſelves *as we go along*, ſince it will of courſe be expected that we ſhould give ſome particulars of the "Life" itſelf, the ſubſtance of which, diveſted of its extraneous matter, may be brought into the following points.

"Richard Phillips was born in the neighbourhood of Leiceſter. His father was in the farming line; but, although highly reſpected by every perſon with whom he was in any wiſe connected, or to whom his character was known, he was far from being opulent. Such,

however, as his means were, he ſucceeded in beſtowing upon his two ſons an excellent education, by which they have both profited in no ſmall degree.

" When at ſchool, Richard was diſtinguiſhed as a boy of ſuperior parts. As ſoon as he had concluded his academical labours, his father expreſſed his intention of making him a ſharer in the toils of the farm*; but our youth had already conceived an inclination for mingling in the buſy ſcenes of life: and accordingly, with his uſual candour, he expreſſed his diſlike for the profeſſion which his parents would fain have had him to move in; at the ſame time ſoliciting permiſſion to viſit the metropolis, and there to try how far fortune would favour his wiſhes. With letters of introduction, therefore, to two or three reſidents of London Richard proceeded to the capital.

" What the preciſe deſigns of young Phillips were, we will not pretend to determine; but we are inclined to believe that they did not meet with all the encouragement he could wiſh, as we find him ſoon returned to Leiceſter†.

" It is pretty generally known among the friends of the ſubject of theſe Memoirs, that, for ſeveral years paſt, he has not been in the habit of uſing animal food; and as this part of our work has ſome affinity to the time when his diſlike to the aforeſaid deſcription of nutriment took place, we ſhall relate the event in which it originated preciſely as it happened.

" Although young Phillips did not participate in the toils of the farm, he had no objection to partaking of its pleaſures; and among the latter, he accounted the care with which he tended, and the attention he beſtowed upon a favourite heifer.

" During his ſojournment in London, this animal had been killed; and, on the very day of his return to his father's houſe, he partook of part of his favourite at dinner, without his being made acquainted with the circumſtance of its having been ſlaughtered during his abſence. On learning this, however, he experienced a ſudden indiſpoſition; and declared that ſo great an effect had the idea of his having eaten part of his ſlaughtered favourite upon him, that he would never again taſte animal food; a vow to which he has hitherto firmly adhered‡.

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* In 1708 we have underſtood that his father died, in the early part of Sir Richard's life; and that ſo far from any intention of purſuing the farming line, that he was brought up by an uncle, an eminent brewer in London, and deſtined for that buſineſs, which however he left for his early and ardent paſſion for ſcience; to gratify which he became a teacher of the mathematics at the early age of ſeventeen. —Rev.

† We have been informed that it was at this town he opened a philoſophical ſociety, of which he was preſident, and taught geography to a claſs of young ladies in the reſpectable ſchool of Miſs Linwood, who has ſince diſtinguiſhed herſelf by her admirable imitations of nature in an art peculiarly her own.—Rev.

‡ Notwithſtanding the ludicrous air which ſeems to attach to this

"Mr. Phillips was not of a nature to allow his remaining long in a ſtate of inactivity; accordingly, ſhortly after his unſucceſsful journey to London, he formed a little plan for his future maintenance, and to relieve his parents from that burthen which the ſupporting of him impoſed on them.

"With this intention he hired a ſmall room on a ground floor, in the town of Leiceſter, for which he engaged to pay the annual rent of between three and four guineas, and placing a large blue flag on an elevated pole* near the door of his infant ſeminary, invited the inhabitants of the populous place in which he had planted his ſtandard to permit their children to rally around it, and to derive from his inſtructions a thorough knowledge of ſpelling, reading, writing, and arithmetic.

"Politics, at the memorable epoch of the French Revolution, were ſtudied and inveſtigated with eagerneſs by every man in the kingdom, from the prince to the peaſant. Politics, therefore, appeared to Mr. Phillips as profitable an article as he could deal in; and he eſtabliſhed the newſpaper called *The Leiceſter Herald*†."

It was for ſelling the ſecond part of Paine's Rights of Man that Mr. Phillips was tried, on the 15th April, 1793, at Leiceſter aſſizes, and ſentenced to ſuffer eighteen months' impriſonment. But, as we underſtand, his opinions and ſentiments have undergone a beneficial change ſince that period, and that his preſent conduct is loyal and praiſeworthy, far be it from us to dwell on a tranſaction which he muſt, naturally, wiſh to conſign to oblivion. The obſervations of the compiler of theſe Memoirs, however, upon this queſtion, muſt not be ſuffered to eſcape without due animadverſions. Expreſſing our hearty concurrence in the abſtract poſition here advanced, that "the freedom of the preſs is certainly the firſt of Engliſhmen's rights, more eſpecially as it relates to political affairs," and alſo our conviction that that freedom chiefly conſiſts in the right of freely diſcuſſing the public conduct of public men; we muſt diſſent from the inferences which the au-

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anecdote, it certainly diſcovers a trait of tenderneſs which we believe to be characteriſtic of Sir R. P——'s diſpoſition.—REV.

* So far from this *pole* being placed for the purpoſe herein ſtated, the writer of this article heard an inhabitant of Leiceſter aſſert, that it was raiſed ſimply to illuſtrate and aſſiſt in ſome philoſophical experiments in the ſociety, of which, as before obſerved, young Phillips was then preſident. REV.

† This, we believe, was a few years after his opening a bookſeller's ſhop, when he was only twenty years of age; and about this time he is ſaid to have taken an active part in the eſtabliſhment of the new canals in the midland counties; a national concern, in the ſucceſs of which he appears to have been not a little ſucceſsful.—REV.

thors have attempted to draw from it, as well as from the remarks with which they have thought proper to accompany it. What but the groſſeſt ignorance of the Britiſh conſtitution could give birth to the following ſilly obſervation? "The members he [every man] ſends, in conjunction with his countrymen, to Parliament, are but their repreſentatives, their *locum tenentes*." The whole paſſage is ſo obſcurely worded, that it is not eaſy to aſcertain the preciſe meaning of the writer. The reaſoning, however, upon it ſhews that he intends to ſay, that the members of the Houſe of Commons are the mere repreſentatives, or rather *delegates*, of their immediate conſtituents, which is conſtitutionally falſe; for the moment a member is returned to Parliament, he becomes the repreſentative of the whole commonalty of Great Britain. But, according to this writer, the members of the Houſe of Commons are to have no will, no voice of their own; they are mere automata, downright puppets, to be moved by wires in the hands of the people—or, to uſe his own language "but the echoes of the *vox populi*." Having eſtabliſhed this point, at leaſt to his own ſatisfaction, he indignantly aſks, whether the people ſhall be prevented from learning the ſtate of the political concerns of the kingdom through the preſs? To that we anſwer, certainly *not*; and we ſhould have thought that his own obſervation on "the daily papers with which London is literally deluged" would have been ſufficient to convince him that the *prevention* to which he alludes exiſted only in his own imagination. But why not put the plain queſtion—"Shall any one prevent a free born Engliſhman from uſing the preſs as a channel for treaſon and ſedition; as an inſtrument for ſubverting the conſtitution of his country?" He might as well have put it, for his meaning is perfectly obvious; and that he was not reſtrained either by fear or delicacy, the following ſeditious rhapſody will ſuffice to convince our readers.

"Shall the wretches who exiſt upon the hard-earned profits of the mechanic—profits torn perhaps from a ſtarving family—carry on their nefarious traffic in places and penſions ſecretly with impunity? Shall they not be expoſed to the view, and conſequently to the deteſtation of their burthened countrymen?—If not, the *People of England* can only be ſaid to poſſeſs the ſhadow of influence in the government of the country; while miniſters, and their hacks, hold the ſubſtance. Let, therefore, the idle ſpeculations of men in power, their Buenos Ayres failures, their rotten Continental alliances, the frauds committed upon the public purſe by ſuch diademed miſcreants as the King of Pruſſia, let Copenhagen-legalized murders and robberies, be laid before the eyes of an indignant public by an uncorrupted preſs;

let an INDEPENDENT WHIG place them in glowing colours at the feet of Engliſh liberty; and let the public, in order to maintain the rights attached to that boaſted liberty, not only call aloud for the diſmiſſion of rulers, whoſe acts load the Britiſh name with obloquy, but let that public tear the diſgraceful miniſterial appendages from the pillar of the conſtitution."

This man's remarks on our conduct at Copenhagen ſavour not a little of treaſon, whilſt they betray the moſt conſummate ignorance. If, indeed, the *Leiceſter Herald* "completely coincided with theſe ſentiments," as he aſſerts, our readers will not be ſurpriſed at the puniſhment which it drew on its proprietor. Paſſing over the intermediate nonſenſe, we ſhall extract the concluding remarks of this paſſage, which breathe the ſame rancorous ſpirit, and exhibit the real principles of the writer.

"At the preſent period, we are happy to ſay, that a ſpecies of moderation exiſts in regard to politics, that, unfortunately, at the time of the Revolution in France, was totally unknown. That grand event, which has been followed by others of ſuch ſurpriſing magnitude, as to have exalted the French nation to the firſt rank among thoſe of Europe, naturally cauſed an irritation in the minds of men, and communicated a ſort of fear to the miniſters of monarchy. This fear generated deſpotiſm; and the conſequence was, that ſeveral, who at the preſent time, were they to promulgate the ſame ſentiments, would be looked upon as adminiſtering a balm to the wounds of the ſtate, or at leaſt probing them, in order to aſcertain how far they were dangerous, were then regarded in the light of traitors, and uſed accordingly. Many were caſt into priſon, where they ſuffered the accumulated miſeries of a deprivation of liberty, and want of common neceſſaries."

It is an atrocious falſehood to aſſert that *any* priſoners want "common neceſſaries" in this country—and much more, to ſay that they are wanted by ſtate priſoners, or men charged with treaſon, who are always liberally ſupported by the government.—We now return to what more immediately concerns the object of theſe Memoirs.

"We ſhould deem ourſelves neglectful of the duty which our preſent undertaking impoſes upon us, did we here neglect to pay a juſt tribute to the benevolence of Mr. Phillips' diſpoſition, frequently evinced while he remained in the priſon. By one who ſhared in the misfortunes of the unhappy objects of party violence, we have been informed, that, on more than one occaſion, the half famiſhed priſoner and his family received food from the bounty of Mr Phillips; and, indeed, ſuch was the general tenor of his conduct during his confinement, that he obtained the reſpect and eſteem of every inhabitant of the gloomy dwelling, many of whom are living witneſſes of the chari-

table acts which he performed, even at a time when it would be ſuppoſed he could not have had the power of conferring pecuniary favours.

"Mr. Phillips had not long enjoyed the ſweets that reſult from liberty, and which, like every other bleſſing, is only juſtly appreciated when we have ſuffered a deprivation of it, ere a calamity befel him, which many ſuppoſed would have proved infinitely more diſaſtrous than eventually it did. By ſome accident, the premiſes upon which that gentleman carried on the hoſiery buſineſs caught fire*, and together with his whole ſtock in trade, were conſumed by the rapacious element.

"From the ſucceſs with which his publication of *The Leiceſter Herald* had been crowned, he was led to turn his thoughts towards the publication of literary works. Before we proceed to recount the progreſs of this ſcheme, it will be neceſſary to ſay a few words reſpecting an affair of a more domeſtic nature than that with which it is concerned.

"Mr. Phillips, on his entering into buſineſs in London, had taken up his reſidence in the houſe of a milliner of conſiderable reſpectability in the city. This lady had in her employment ſeveral females whoſe parents were extremely reputable, though perhaps their pecuniary circumſtances were not in the moſt flouriſhing ſtate. From the excellent character, however, which the lady in queſtion bore, they did not heſitate to confide their daughters to her care, in order to their being inſtructed in a buſineſs which might afford them the means of gaining future ſubſiſtence. Among the young ladies who were thus ſituated, was the preſent Lady Phillips, whoſe family reſided in Wales, where ſhe was born. This young lady was as much diſtinguiſhed by the beauties of her perſon as the charms of her mind; and as Mr. Phillips, at the period we refer to, was accounted a man of gallantry, it is not to be ſuppoſed that he could overlook the damſel who was eſteemed the queen of her companions.

"We will not pretend to ſtate, that Mr. P—— made any matrimonial advances prior to the event taking place of which we are about to ſpeak, and we are certain that we do equal juſtice to his delicacy and the feelings of the lady, when we aſſert, that, except thoſe advances which in other reſpects politeneſs might have authoriſed, he did not addreſs her.

"We have heretofore obſerved, that Mr Phillips had early conceived an antipathy for animal food; and fearful leſt lard, or any other produce of the animal world, might be introduced into the paſtry which confectioners vend, he found himſelf under the neceſſity of ſubſiſting ſolely upon plain vegetables for a conſiderable period. Of the inconvenience which reſulted from this conſtraint upon his

* We believe it is pretty generally underſtood that the fire broke out at the houſe of Mr. P—'s neighbour, and that it would not have reached the premiſes of the former, had not the wind blown ſtrongly in that direction.—REV.

appetite he complained to the lady of the houſe, one morning, when he was about to proceed to his ſhop. On his return to dinner the ſame day, he was ſurpriſed to find that a ſmall pie, of tempting appearance, had, during his abſence, been provided for him; and, on inquiry, he learned that the young lady, upon whom we before paſſed an eulogium, was the provedore of the treat; that ſhe had heard his complaint in the morning, and had prepared the paſtry of the pie without uſing any of thoſe ingredients which he expreſſed a diſlike for.

"Struck by the attention of the lady, and the delicacy of the act, Mr. Phillips did not content himſelf with barely thanking his lovely friend, but without much preliminary ceremony, propoſed to reward her with his hand for the favour ſhe had conferred upon his palate. As Mr. P——— is a remarkably well favoured man, poſſeſſing a countenance the very type of good humour and complacency, and gifted with an eaſineſs of addreſs and ſuavity of manners which render him peculiarly pleaſing to the female part of ſociety, it may readily be conceived that little heſitation was made on the part of the young lady in acceding to his propoſition; and accordingly, although unknown at the time to the other inhabitants of the houſe, the affair was ſettled, without much unneceſſary delay, between the lovers.

"On the evening of the day when this event took place, Mr. Phillips entered the parlour in which all the pupils of his hoſteſs, and among the reſt his choſen fair one, were occupied at their needlework, and taking the right-hand of the latter, he placed on the wedding finger, as it is denominated, a plain gold ring, at the ſame time declaring that ſhe was to be Mrs. Phillips, and recounting to her companions, and the lady of the houſe, what had previouſly paſſed between himſelf and his intended bride.

"In the courſe of a few weeks, the ceremony which put Mr. Phillips in poſſeſſion of a moſt amiable wife was performed, and we have reaſon to know that neither party has hitherto had cauſe to regret the *making of the pie*. In fact, the connubial felicity of this enviable pair has ſeemed rather to be increaſed than diminiſhed by lapſe of time. The reſult of the union has been a very fine family."

We do not know what degree of credit is to be given to the pie or to the ring, nor are we certain whether either of them apply to the lady in queſtion. In either caſe they appear to be the reſult of momentary gaiety and gallantry, natural to the ſeaſon of youth and courtſhip, but ſcarcely of ſufficient importance for ſerious biography.

Mr. Pratt's verſes, page 62, in conſummation of the domeſtic happineſs of the ſubject of this Memoir, are certainly drawn, like the ſtory of Samſon, by the head and ſhoulders; and though from general report, and indeed from ſome particular obſervation, we moſt ſincerely believe that the poet has on this occaſion borrowed nothing from fiction, but has exhibited as ſimple a fact before many gratified witneſſes, as if it

had been related in the dulleſt proſe; whether we conſider the innocent beings grouped round their favourite tree, or the parents and friends who witneſſed their felicity—a circumſtance on which, as loving of our kind, (and ſuch love ſurely is no way incompatible with the profeſſional character of critics,) we heartily congratulate Sir R. P. as of more conſequence in life than all that belongs to literature, and muſt be a conſolation to him under every public and private concern.

With regard to the diſpute of Sir R. P. with Dr. Aikin, on the ſubject of the "Monthly Magazine," it certainly turns in favour of the latter gentleman, according to the report of the compiler of the memoir. But as we extremely diſlike to enter into the controverſies of literary men, by uſeleſs revivals of diſputes accommodated, we ſhall no further touch on this point, than fully to ſubſcribe to the author's and to Seneca's obſervations on "*paſſion,*" to which he tells us the worthy Knight is conſtitutionally diſpoſed: "happy is the man that can curb his riſing anger, and prevent its deſtructive flames from burſting forth." We are at the ſame time fully diſpoſed to believe, that, "if he was to blame in his tranſaction with Dr. Aikin, there are many who with their families are bound to pray for his proſperity."

It is with very cordial gratification alſo we go with the author of theſe Memoirs into the *official* part of Sir R. P.'s character ſince he became High Sheriff, &c, although he has been groſsly impoſed on by artful miſrepreſentations.

"We now come to that part of theſe Memoirs which repreſents the ſubject of them in a more public character than we have hitherto been accuſtomed to regard him in; and we need hardly obſerve, that his conduct, ever ſince his entrance upon his official career inſtead of diminiſhing that reputation which, in the large circle of his acquaintance, he enjoyed in private life, has extended it over the United Kingdom. Fortune, in reſpect to Mr. Phillips, ſeemed for a period to have taken the bandage off her eyes, and poured her favours upon one truly deſerving of them. The increaſe of his buſineſs could only be exceeded by that of his reputation; and his abilities, as well as his known integrity, induced the Livery of London, on Midſummer-day, 1807, to unanimouſly elect him High Sheriff for the preſent year.

"Humanity our readers muſt already have perceived to be a leading feature in that character, which we have the pleaſure to delineate; and with that virtue which Mr. Phillips ſo long exerciſed in private life, he determined upon adorning his outſet in a public capacity. Scarcely had the voice of that moſt reſpectable body, the Livery of London, elected him its Sheriff, ere he turned his attention to the alleviation of the ills incident to that unfortunate but numerous

claſs of men, whoſe pecuniary wants leave them liable to the gripe of the law. Mr. Phillips imparted his deſign for this purpoſe to his worthy colleague, Mr. Alderman Smith; and, finding that the latter heartily concurred in it, it was ordered by the new Sheriffs, early in the month of October laſt, that no perſon who might in future be arreſted for debt ſhould be detained under pretence of ſearching the book, as it is called, after certain hours, or on holidays; that that book, on payment of a *ſmall* fee, ſhould be open for inſpection at all hours of the day and night, on every day on which writs can be executed. The Sheriff alſo interfered in the infamous practice of crimping foreign and other ſailors by certain pettifoggers of the law, who lend theſe unwary fellows ſmall ſums of money, and then, raiſing actions againſt them, ſend them to Newgate till they can obtain a bounty for them. Determined, in ſhort, that no kind of abuſes ſhould reign in thoſe abodes of miſery, the Fleet Priſon, Newgate, &c., Mr. Phillips daily viſited in perſon every public place of confinement within his juriſdiction, queſtioned the priſoners as to their ſituation, liſtened to the applications of ſuch as laboured under any hardſhips, and, in every caſe where it was poſſible ſo to do, adminiſtered relief to the ſufferer.

"If any proof were wanting of the attention of this worthy magiſtrate to the wants of the wretched inhabitants of the priſons, the circumſtance of his cauſing poor-boxes to be placed in conſpicuous parts of the front of Newgate, the Fleet, Giltſpur Street, and the Poultry Compters, would ſupply it. From the produce of theſe boxes many families, that muſt otherwiſe have paſſed cheerleſs days, without enjoying the neceſſary comfort of a ſingle meal, found their ſituation rendered in ſome degree ſupportable; and have daily cauſe to praiſe the diſcernment of the Livery of London, in chuſing the benevolent ſubject of theſe Memoirs as the guardian of their impriſoned fellow citizens' rights.

"Neither did the ſponging houſes of his officers (theſe, as their title betokens, places of ſhameful extortion) eſcape the eye of the vigilant Sheriff. He obtained juſt information relative to the infringements upon the laws of the land, practiſed by the keepers of the ſaid houſes, and immediately cauſed to be drawn up a table of the fees which they were *legally* allowed to take. This table he had printed, and cauſed copies of it to be poſted up in a conſpicuous part of every ſponging houſe, with notice to the officers, that, in caſe they, or any of them, attempted to extort more than the table authoriſed them to take, the offender, or offenders, ſhould be diſmiſſed from office forthwith. The tendency of this meaſure has been wonderfully beneficial: ſince the regulations of Mr. Sheriff Phillips have been put in force, not more than half the amount of the fees originally extorted by bailiffs is demanded.

"During the Old Bailey Seſſions in November 1807, Mr Sheriff Phillips gave a freſh proof of his diligence in the diſcharge of the duty his office impoſed upon him. Various diſcuſſions took place in the courſe of thoſe Seſſions between him and the Recorder of London,

relative to the detention of perſons againſt whom the Grand Jury had thrown out the bill of indictment, and againſt whom there was no other ſpecific or declared charge. It had previouſly been the practice of that court to detain ſuch perſons till the Grand Jury were diſcharged, or till the end of the Seſſions, which is often a week after the bill has been thrown out; but the Sheriff inſiſted on their right of immediate diſcharge, as ſoon as the Grand Jury had returned the bill in open court as *not found*. The practice was attempted to be juſtified on the ground of expediency; but the Sheriff quoted the conſtitution, the proviſions of Magna Charta, and particularly an Act of the 14th of George III, in which the right to an immediate diſcharge is expreſsly declared in unequivocal terms."

The inveſtigation of the Houſe of Correction in Cold Bath Fields, and its reſults, are ſufficiently before the public, without our going farther into the ſubject than to give the worthy Knight full credit for his *intentions* on that occaſion, and to obſerve that the account here given of that buſineſs is extremely partial and incorrect. It is but juſt to add, that we have ourſelves been witneſs to the very great improvements in the interior of Newgate, every part of which, even to the condemned cells, manifeſts the hand of Mercy tempering Juſtice. We have not time to enter into a critical examination of Sir R.'s letter to Sir Samuel Romilly, whoſe plan of reform opens a vaſt field for ſpeculation and for enquiry, but we cannot omit to notice one miſtake into which the Knight has been betrayed in the following paſſage.

"No perſon, before trial, ought to be denied the free acceſs of his friends, witneſſes, and legal adviſers; yet, juſt as is this principle, it is violated in the caſes of all perſons committed to the Cold-Bath-Fields priſon, and to moſt of the new priſons in the country, in which no acceſs to a priſoner *detained for trial* is allowed, except by ſpecial permiſſion of a magiſtrate."

Now we believe the fact to be—that no culprits whatever are *committed for trial* to the Houſe of Correction in Cold-Bath-Fields. They are frequently ſent there, indeed, in the intervals between their different examinations, at which periods no man who knows any thing of the ſtate of criminal proceedings in this country, and who does not wiſh to have the ends of juſtice evaded, could deſire that all their friends and connections ſhould have indiſcriminate acceſs to them. But, when they are fully committed for trial, they are ſent to Newgate, where every body is allowed to ſee them whom they wiſh to ſee.

The compiler's dedication to Mr. Sheridan is not among the leaſt extraordinary parts of this publication: the mixture of panegyric with ſatire is comical enough; and the common

vice of dedication, flattery, is corrected by a due proportion of its reverſe. For inſtance, the Dedicator tells the Right Hon. Gentleman he is "an admirer of his virtues," but that his views "are not mercenary," as all the world knows he (Mr. S.) -

> "Has no revenue but his good ſpirits
> *To feed and clothe him.*"

Upon the whole, though we muſt conſider this as a work of ſupererogation, even ſo far as reſpects the author's *profeſſed*, but, we think, not *real*, object, and as it is unqueſtionably replete with principles, which, *whenever* and *wherever* they meet our eye, ſhall receive our keeneſt reprobation, we certainly gather from it, collectively, that Sir R. P. "has done the ſtate ſome ſervice" in regard to the character he has *officially* ſuſtained; that he is happy in his *domeſtic* ſituation, approving himſelf a kind father and an affectionate huſband, and that he is active and liberal in his general conduct of an extenſive literary buſineſs. Nevertheleſs, we are of opinion, that his cauſe had far better reſt on theſe foundations, and, on what we hope and believe he can ſuperadd, the teſtimonies of a good conſcience, than truſt his good qualities and his failings (ariſing from irritable and impetuous habits) to a thouſand ſuch commentators as the preſent.

Hints to both Parties; or Obſervations on the Proceedings in Parliament upon the Petitions againſt the Orders in Council, and on the Conduct of his Majeſty's Miniſters in granting Licences to import the Staple Commodities of the Enemy. Pp. 99. 8vo. 2s 6d. Richardſon, and Hatchard. 1808.

WE could have wiſhed that theſe important *Hints* had appeared ſome months ſooner, for although we do not expect that either public expoſition or reaſoning can extinguiſh the rapacity of ſelf-intereſt, and generate the virtuous ardour of patriotiſm, yet as the number of innocent dupes in every faction generally exceeds that of the more guilty chiefs, we do believe that they might have prevented many from taſting the bitterneſs of ſelf-reproach for having ſo far miſtaken, not only the national, but alſo their own true intereſts, in endeavouring to counteract the Orders in Council. A merchant, indeed, deeply intereſted in American commerce, has acquired at leaſt notoriety by his oppoſition to theſe orders, and lent his name to a pamphlet, deſigned either to render them nugatory, or induce their abrogation, as well as to diſpirit the country by hyperbolical exaggerations of the genius

and power of the enemy; but till the preſent publication we have not ſeen any *impartial* inveſtigation of them addreſſed to the public in ſuch an intelligible and acceſſible manner. There is not now, we believe, one man in the country, whether intereſted particularly or generally, who is capable of judging, and does not conſcientiouſly believe that they have done more to haraſs and debilitate the enemy than any other offenſive meaſure ever yet adopted againſt him. Their political effect has been not leſs ſalutary than their commercial operation, for they have convinced, not only the oppreſſed people of Europe, but alſo the turbulent and prejudiced Americans, that there is a ſpirit of independence and determination in England, which increaſes as her difficulties increaſe, and will render her invincible in defiance of all the world. They have alſo contributed to unmaſk the pretended neutral policy of T. Jefferſon, who at the time he interdicts the entrance of all Engliſh ſhips of war, allows the French to enter, and furniſhes them with every kind of ſupplies, and this too contrary to the expreſs tenor of his own embargo. For this, perhaps, he has been lately *toaſted* at a public dinner in London!

The able writer of theſe "Hints," however, takes a cloſer view of the ſubject, with which he manifeſts a perfect knowledge, and in the true ſpirit of independence, uninfluenced by either party, but "actuated by a ſincere and zealous wiſh to promote the true intereſts of the country," he traces the origin and progreſs of the oppoſition to the Orders in Council, on the one hand, and on the other the temporizing relaxation of thoſe orders by granting of licences, and "alternately blames the conduct both of miniſters and their opponents." The examination of the petitioners againſt the Orders in both Houſes of Parliament, it is remarked, "ſeems to have damped the ardour, and to have diſpirited the expectations, if not to have changed the ſentiments of the oppoſition, reſpecting them;" as they ſuffered the proceedings to expire, without attempting even to juſtify their own manœuvres both in and out of Parliament. The meeting of the merchants of the metropolis at the London Tavern, where Mr. A. Baring was Chairman, and where he was, by a great and moſt reſpectable majority, reluctantly obliged to record the rejection of the petition which he had prepared againſt the Orders in Council, is briefly noticed, and alſo the forcing of this rejected petition on the attention of the Houſe of Commons. Mr. A. Baring and his blind-led or ſelfiſh followers, in their perſevering efforts to preſent a petition, after ſuch a ſignal defeat, are humorouſly likened to thoſe miſerable play-wrights

who print their "*damned* pieces to ſhame the rogues." The Edinburgh Reviewers likewiſe, Meſſrs. Brougham, Baring, Jeffery and Co., in a pretended examination of Meſſrs. Baring and Brougham's labours, and Lord Erſkine's ſpeeches againſt the Orders, have expoſed their commercial ignorance and partiality, which are here treated with ſo much good humour and ſuperior information, that may perhaps render even Lords Temple and Holland ſomewhat doubtful of their future infallibility. The petitioners begin by aſſerting, that the "Orders in Council *muſt* be productive of the moſt fatal conſequences;" and Lord Grenville is ſaid to have *propheſied* that "America would anſwer them by an immediate declaration of war," but neither the aſſertions nor the predictions of theſe "men of talents" have taken place. America, indeed, has made war, but fortunately it is upon her own ſubjects, by an embargo which *per force* will benefit our North American colonies, and throw the French Weſt India iſlands under the protection of Britain, without the expence of either blood or treaſure. Mr. Baring's "fatal conſequences," it is true, are no leſs correct, for they have been moſt *fatal* to the people of Holland, whom he moſt probably meant and pitied, inſtead of the people of England.

"The merits of the Orders in Council," obſerves this independent and impartial writer, "have received ſo full and elaborate a diſcuſſion in both Houſes of Parliament, that it muſt require a very ſtrong caſe indeed, ſome very new and extraordinary circumſtances, to induce them to reſcind their former deciſions. Even if the petitioners had proved in evidence, which they have not proved, that the inconveniences of which they complain were owing to the Orders in Council, ſtill it would have remained a queſtion of expediency, whether a regard to *their* intereſts as *individuals* would juſtify Parliament in recommending to his Majeſty to forego the *general benefits* to the empire at large, which the Orders in Council are expected to produce. But ſo far from proving that the inconveniences which they ſuffer are to be attributed to the Orders in Council, they have proved them to originate in other cauſes, over which this government has no controul; or at leaſt can exerciſe no other controul, than by enforcing the Orders in Council; and thus obliging the enemy to retract thoſe meaſures by which he labours to depreſs the commercial and manufacturing intereſts of the Britiſh empire."

By the evidence of the very perſons profeſſing to blame the Orders for their decay of buſineſs, it was demonſtrated that, long prior to their exiſtence, their trade had declined; that the Non-importation Act of American, and ſtill more the *honeſt* propoſition of confiſcating the debts due to the Britiſh merchants, and the famous Berlin decree by Buonaparte,

had effected that ſtagnation which they awkwardly attributed to the Britiſh Orders, and of which they were not duly ſenſible till theſe Orders had in ſome meaſure revived their former trade. Here they diſcovered great ignorance or great perverſity: but many perſons no doubt were miſled by the Barings, who, forming a family commercial triangle, one point of which reſted in this country, another in Holland, and a third in America, found themſelves rivetted to their reſpective ſtations, and vainly imagined by their wealth and influence to overturn or counteract the Engliſh Orders in Council, or evade Buonaparte's decrees. Finding however all theſe attempts impracticable or impoſſible, they are obliged to repoſe in patient indolence, ſmarting under the ſcorn and contempt of every *diſintereſted* ſubject in the Britiſh empire. But merchants of a truly independent ſpirit, and poſſeſſing real information of the capabilities of other countries for commerce, would have perceived that Buonaparte's decrees, however they could not ſupply the wants of the people of the continent, muſt at leaſt have the effect of *changing* the *channels* of mutual communication, and inſtead of directly oppoſing either the frantic decrees or the retributory Orders, they would have ſought and found thoſe *new* channels of conveying articles of neceſſity which would have required years for the tyrant to have diſcovered or prevented. This patriotic view, indeed, appears to have never entered the imagination of the petitioners, who ſeem to have been intent on nothing ſo much as to irritate and delude America into hoſtility, in order perhaps by a deſperate game to get a ſhare in the loans which in the event of war Preſident Jefferſon would neceſſarily have required. But on the American neutrality let us hear the obſervation of the preſent author.

"The next allegation of the petitioners is, 'that the neutrality of America has been the means of circulating to a large amount articles of the produce and manufacture of this country, in the dominions of our numerous enemies, to which we have no direct acceſs.' The evidence given on this point is very imperfect; but it appears from official documents in Mr. A. Baring's Enquiry into the Cauſes and Conſequences of the Orders in Council, that Britiſh manufactured goods to a conſiderable amount are annually re-exported from America, and that their principal deſtination is to the colonies of the enemy. It ſhould however be conſidered, that though we have no direct acceſs, yet we have an indirect acceſs to theſe colonies, by means of our free ports in the Weſt Indies, and that if this trade were not carried on by America, it would be carried on by Great Britain through this channel, with the additional advantage of being carried

on in *British ships*, instead of *American** ships; and thus contribute to the increase of that maritime strength, which is the last bulwark of the British empire. There is one very important fact connected with this trade of supplying the enemy's colonies with manufactures, which the petitioners have kept altogether in the back ground. It appears by the publication wh ch has already been quoted [Baring's Enquiry] that America annually imports from the European powers with whom we are at war, goods to a very large amount; and a great proportion of these goods† is so imported for the use of the hostile colonies. During that period of the late war, when a misunderstanding existed between France and America, which prevented her carrying on her usual trade between the continent of Europe and the hostile colonies, our manufacturers were encouraged to imitate foreign goods of almost every description, and large quantities of them were exported from Great Britain to the free ports in the West Indies, for the supply of these markets: but, when America renewed her commercial intercourse with France, that trade was lost to Great Britain; the copies were no longer received when America furnished the originals‡. Thus America, by her agency, not only circulates the manufactures of the enemy‖ to every part of the globe without interruption; but circulates them where those of Great Britain would otherwise find their way; and as Great Britain could and her enemies could not carry on this commerce without her assistance, no doubt can remain to which of the two parties her neutrality is most beneficial.

"The next assertion of the petitioners, that 'the annual value of 'the British manufactures exported to America exceeds 10,000,000*l*,' may be correctly true; but, as has been before observed, a great part of these goods is imported for re-exportation, and would find its

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* The reader is requested to turn to p. 247 of our review of Atcheson's "American Encroachments," for an estimate of this loss to Britain and gain to America.—REV.

† Nearly all: the whole amount of the exports of France in the eighth year (1799-1800) was 271,575,600 francs (not quite eleven millions sterling), of which to the value of only 557,700 francs, about 22,308*l* sterling, were exported directly to America; all the rest went to the French colonies, or to the North of Europe. Yet the very same year 230,825 tons of foreign shipping cleared out of the ports of France, and 298,345 tons (about ¾ of them American) entered them. *Statistique Gen. de France.*—REV.

‡ This fact is confirmed by the testimony of Mr. J. Inglis, one of the witnesses on the petitions *against* the Orders in Council.

‖ In the exports from France in the year 1799-1800 we find *spun cotton* to the value of 2,263,000 francs, and cotton stuffs to the amount of 12,335,000; linen and hempen cloth 34,866,000, and woollens 23,146,000 francs. Nay more; we have been assured on the most unquestionable authority that many of these French articles have been actually sold by the Americans in our colonies as English!—REV.

way to the ſame markets, if not ſent there by America. In fact, the only part of our exports to America which appears to be really advantageous to Great Britain, is that which conſiſts of goods intended for her own conſumption. All the reſt of thoſe exports, the amount of which is ſo much vaunted, may be conſidered as being to the commerce of this country what a wen is to the human body. It is a miſchievous ſwelling, drawing to itſelf all thoſe juices which ſhould ſupply nouriſhment to the vital parts of the frame; and the conſtitution will never be ſound or vigorous, nor the circulation reſtored to its proper channels, till this excreſcence be amputated. We have, indeed, deferred the operation till we are alarmed at its magnitude; but the longer it is deferred, the more will the danger be increaſed. The immenſe amount of our exports to America is already urged as a reaſon why we ſhould abſtain from any meaſures that may expoſe us to her diſpleaſure. The more theſe exports are extended, the greater ſtrength will this argument acquire; and when it becomes ſo powerful as to bind us to forego any meaſures, however neceſſary they may be, either to counteract the deſigns of the enemy, or to ſupport our deareſt rights, where then will be our independence? Inſtead of being that high-ſpirited nation, whoſe love of freedom prompted and whoſe valour enabled her to maintain her rights againſt a hoſt of foes, we ſhall then, indeed, be juſtly ſtigmatized as a nation of ſhopkeepers, and ſink from our love of gain into the ſervile vaſſals of America."

In the next allegation the petitioners compliment their friends, the Americans, with the determination of *defrauding* the Engliſh merchants of all the debts due to them, in revenge for the Orders in Council, in which they certainly had no vote. This charge diſcovers ſuch pure principles of *honeſty* in the minds of thoſe who make it, that without entertaining very exalted ideas of American integrity, we apprehend very few natives of that country, except the *venal* tools of Jefferſon and the French, will thank their Engliſh advocates for the imputation. Men who could ſeriouſly argue on ſuch a principle deſerve the execration of civil ſociety, and it is not one of the leaſt flagrant inconſiſtencies in the pretended champions of *liberality* and *humanity*, that they have been the firſt to diſſeminate, and in ſome meaſure to defend, ſuch acts of vulgar robbery. It is the more extraordinary too, and the more reprehenſible, that theſe *enlightened* ſtateſmen glory in avowing themſelves ſupporters of the French doctrine of maritime law of free ſhips, free goods, and that war ſhould not be made on individuals, or commerce interrupted*! It

* See the reports of the luminous ſpeeches of that moſt enlightened, moſt humane, liberal and profound ſtateſman, and accurate ſtatiſ-

is a doubtful queſtion, however, whether the amount of American debts to this country be ſo very conſiderable if the balance was fairly ſtruck. The author of theſe "Hints" rather inclines to the opinion of Mr. Macall Medford, that there is more American property in England, than Engliſh property in America, and that "America certainly poſſeſſes a great capital." We do not believe that American merchants can yet be conſidered as poſſeſſing great capitals, when compared with thoſe of England: there is too much equality in America to favour the accumulation of exceſſive capitals, like on the continent of Europe, where two or three merchants, perhaps, engroſs nearly half the wealth of a city; there is alſo too much of that Iriſh ſpirit prevalent there, which retires from buſineſs almoſt as ſoon as a decent competency is acquired. Diſſipation, extravagance and *luxury* are carried to much greater exceſſes in America than in England; the inſalubrity of the climate renders the lives of merchants much ſhorter than in Europe, and obliges them frequently to retire to the country and become farming gentlemen, rather than purſue their mercantile ſucceſſes. Neither can we conſider Mr. Medford correct, when he aſſerts that the Engliſh are indebted to the Americans, whoſe love of money, not to ſay avarice, is too well known to be diſputed. The intereſt of money is alſo much higher in America than in England, and conſequently the Americans know the advantages of long credits. Nevertheleſs, it muſt be confeſſed that a great ſource of wealth to Americans is the freights of their ſhipping, which are frequently remitted in ſpecie, while all their perilous inſurances are effected in this country.

In our account of Mr. Atcheſon's work, to which we have before alluded, we quoted his explicit expoſure of Mr. Baring's miſrepreſentations of American exports and imports, and of his *falſe* ſtatement of a year of ſcarcity, as well as his omiſſion of a year of peace, in the period he ſelected for the baſis of his calculations. The following is an additional expoſure of his artful miſrepreſentations, which cannot be too generally known.

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tician, Lord Temple, on the American Intercourſe Bill. We are ſorry to learn that his lordſhip, although well ſupplied with ſtationery, has abandoned his treatiſe on *myſticiſm*, which from *his* talents muſt have been highly intereſting; his diſſertations on *commercial metaphyſics*, however, it is ſaid, are to be reviſed by Mr. A. Baring, who alſo propoſes to add an appendix to it, containing his Anglo-American "*mode of ſtating the accounts!*"

" Mr. Baring has fallen into a ſimilar error [the omiſſion of the profits on ſhipping] in treating of the general commerce of America. He ſtates her average importations from all parts of the world, for the years 1802, 3, and 4, at 16,950,000*l* (page 139), and her average exports, during the ſame period, at 15,400,000*l* (page 140); thus making a balance of trade againſt her of 1,550,000*l* per annum. Aware, however, that this ſtatement is totally irreconcilable with the rapidly increaſing opulence of America, he obſerves (p. 141):—' The balance, which this ſtatement would leave ' againſt America, muſt ariſe from the *mode of ſtating the accounts.* ' Probably it is in her favour, but not much, as her demand for ' European articles will naturally be regulated by her means of ' paying for them.'

" Is it poſſible that it ſhould never have occurred to the intelligent mind of Mr. Baring, that there was ſuch a thing in exiſtence as an American veſſel; and that the freight paid to the American ſhipowner conſtitutes part of the value of the American exports, juſt as much as the coſt of the produce paid to the American farmer or planter?—The tonnage of American ſhipping, as appears by their official reports, amounted in 1805 to 1,443,453 tons. The annual profit of this tonnage, under the advantage which America has enjoyed of being the great neutral carrier for the Belligerent powers, may reaſonably be eſtimated at 4*l* per ton, or near 6,000,000*l* per annum.—Here then is the ſolution of the difficulty which appears to have puzzled Mr. Baring; and thus is that balance of trade in favour of America, which ſhe has evidently enjoyed, at once accounted for. The demand from America for European articles will not be regulated, as Mr. Baring ſuppoſes, by her means of paying for them, but by her *wants;* and after theſe are ſupplied, her ſurplus profits will accumulate, as they indiſputably have done, in the eſtabliſhment of banks, inſurance companies and other public inſtitutions, requiring large capital, or in the hands of individuals who employ it in extending their commercial ſpeculations."

Theſe errors, which we fear are not altogether undeſigned, naturally lead us to notice the correction of one of the moſt egregious blunders of the Edinburgh Reviewers that, perhaps, ever iſſued from that flippant vehicle of ſophiſtry and ſarcaſm. It cannot be conſidered a typographical error, for the ſapient critic actually reaſons on his own abſurd miſtake, and of courſe draws a moſt potent and *unanſwerable* argument from it *againſt* the Orders in Council! Such a miſtake is much more fatal to the reviewer's *judgment,* than the effrontery of quoting books which have no exiſtence, or preſuming that new editions which never appeared, or which he has never ſeen, contain important additions.

" The *Edinburgh Review* contains the following obſervation on the ſubject (No. 23, p. 237):—' Now it appears from the different docu-

'ments recited by Mr. Baring, that of the manufactured goods im-'ported into America, chiefly from this country, between two and 'three millions are annually re-exported to the continent of 'Europe.' The learned critic who wrote this article, muſt ſurely have ſlumbered in the chair of Ariſtarchus, when he ſuppoſed that theſe goods were re-exported *to the Continent of Europe.* What ſtrange notions muſt he entertain of the commerce carried on by the American merchants, to imagine that they can employ their capital in no wiſer a way than in ſhipping and re-ſhipping goods at all the expences which muſt neceſſarily be incurred on them in two diſtinct voyages, merely at laſt to get them back to Europe, from whence they came? It is really hard upon Mr. Baring, thus to have nonſenſe put into his mouth, which, to uſe his own words, 'every 'clerk in the counting-houſe of an American merchant could cor-'rect;' but ſuch miſtakes will ſometimes happen, when ſage and ſcientific gentlemen undertake the diſcuſſion of commercial ſubjects without being poſſeſſed of commercial information."

Before quitting the Orders in Council, however, we muſt notice *one* argument, with which the ſplenetic acuteneſs of Lord Lauderdale was ſo intoxicated that he ran, like another Archimedes, to the Upper Houſe, exclaiming εὕρηκα, with ſuch violence, that Lord Holland caught the contagion, and poor Lord Hawkeſbury was left in mute aſtoniſhment, expecting that, from ſuch exultation, ſome extraordinary conſpiracy had been detected, or that Buonaparte had promiſed to reſtore to the noble Lord the French emigrants' eſtates which he purchaſed at an early ſtage of the revolution. Nothing of this, however, was the caſe; it was merely the grand diſcovery which, unluckily for the author, proved not to be correct, that the notorious *Berlin decree had never been acted upon!* We know not which we ſhould moſt admire, the ſtupendous genius of the noble lord who firſt announced this important ſuppoſition, or the profound ſagacity of the northern critics, who have reaſoned ſo learnedly upon it. But ſuppoſing, which is not the fact, that Buonaparte never put in execution this decree till the Engliſh orders were iſſued, what does that prove? Will it be denied that his prize-courts were not thereby *authorized* to condemn all veſſels as lawful prizes, which might be brought before them for judgment under ſuch circumſtances? Should England wait till the enemy had ſeized, as lawful prizes, every neutral veſſel that might enter his ports, before ſhe thought of taking meaſures to counteract or prevent it? When one nation declares war againſt another, does the other wait till it is actually attacked before it prepares for defence, or determines on making repriſals? We confeſs we cannot help bluſhing for our brother critics, who could really for a moment ever utter ſuch a ſenti-

ment as argument! As to the noble Lords who made it the ſubject of repeated motions, and alſo the data of numerous *propheſies*, we did not expect much knowledge or wiſdom from them; but we do not believe that there is any man of buſineſs in England, or any one poſſeſſing common ſenſe, who could argue that, becauſe Buonaparte had not *enforced* his decree with the utmoſt poſſible rigour, that we were therefore to paſs it over as if not exiſting. Had the late miniſters done their duty, they would have iſſued Orders in Councils immediately after the promulgation of that atrocious inſtrument, and thus prevented the vaſſals of the tyrant from laying up that ſtore of colonial produce which they afterwards effected, and which has ever ſince preſerved them from feeling all the bitterneſs of ſuch malignant mandates.

There is another important ſubject ably diſcuſſed in this clear, intelligent, and patriotic tract, which deſerves the moſt ſerious attention of his Majeſty's miniſters; it is the granting of licences for the importation of *French* brandies and wines into this country. The practice is, *à priori*, much liker Dutch than Engliſh policy; and thoſe who may entertain any doubt on the ſubject, ſhould attentively read the arguments here adduced, as well as the extract from the reports of the Weſt India Committee on the uſe of ſugar in diſtillation. The practice of granting licences, which are only temporary and partial ſuſpenſions of the laws, is very juſtly and temperately condemned; and it is contended, with arguments not to be rebutted by ſophiſtry or ſelf-intereſt, that it is poſſible to frame laws which would render all ſuch partial ſuſpenſions wholly unneceſſary. Beſides, licences at beſt are but *expedients*, and whenever a government is reduced to act on ſuch for any length of time, it betrays a radical weakneſs, which certainly does not exiſt in this country, and which never fails to induce the moſt ſerious evils, the leaſt of which is their becoming "objects of ſpeculation and intrigue," and eſtabliſhing a ſyſtem of private influence and favouritiſm, againſt which every true and loyal Engliſhman muſt exclaim, as ſubverſive of that conſtitution which is at once "his bleſſing and his boaſt." Nothing but that *droiture d'ame*, that inflexible integrity which characterizes the Chancellor of the Exchequer, and which extirpates the germs of corruption with irreſiſtible rapidity, could have prevented numerous abuſes in the granting ſuch licences, now fortunately abandoned, at leaſt for a time. Conſidered alſo as a ſource of revenue, they are a diſgrace to the nation, and a libel on the patriotiſm of Engliſhmen. The annual export of France in wines and brandies amounts to about two mil-

lions ſterling, by far the greater part of which comes to this country; for in America, Madeira and Liſbon wines and Jamaica rum and Hollands are the chief beverages, and all that goes to the North of Europe is but inconſiderable. The advantages of this commerce to France, and ſuch an immenſe conſumption of her ſtaple product, muſt be ſelf-evident; but what is more extraordinary is, that under theſe licences we actually tranſport brandies from France to Hamburgh, and the other northern ports, for the trifling duty of $1\frac{5}{8}d$ per gallon; in ſome inſtances it is even exported duty *free!* The impolicy of this meaſure is ſtrikingly illuſtrated in theſe "Hints," by ſhewing that the land carriage of a ton of brandy or wine from Bourdeaux or Charante to Paris, and thence to Antwerp and Hamburgh, would coſt at leaſt 50*l* ſterling, or 4s per gallon; whereas, we carry it for the French for leſs than 2*d!* If we conſider that, as a conſiderable part of the French brandy exported is from the vicinity of *Cette*, we can have no heſitation in aſſerting, that to convey it thence to Paris is abſolutely impoſſible, over ſuch a mountainous country, unleſs it were put into ſkins and carried on the backs of mules, as in Spain; but that would add ſtill more to the expence of land carriage. It is juſtly contended, that if we are to continue to encourage the trade in French brandies and wines, we ſhould at leaſt lay on them an adequate duty; but the ſoundeſt policy would be to retaliate effectually Buonaparte's decrees, by putting a total ſtop to ſuch commerce, and ſupply the north with good rum inſtead of French brandy. If required, it is very eaſy to rectify rum, and give it the ſame flavour as brandy, ſo that the conſumers would not know the difference. But whilſt licences are granted no ſuch efforts will be made, and the enemy will continue to profit by a policy which only requires reſolution to render abortive to France. Another evil, it is judiciouſly remarked, is, that "the ſhades of difference in the circumſtances under which licences are applied for, are often ſo nice, that the moſt accurate obſerver is at a loſs to know why ſome are granted and others are refuſed." We may add, too, that without ſuppoſing any great venality in the official clerks, where fees are concerned, they will not fail to ſuggeſt many ſtrong analogies and irreſiſtible arguments from precedent, for conceding licences which directly affect their own private intereſts, and which always make people more ingenious and eloquent than the intereſts of the nation. The following fact proves the exiſtence of this abuſe:

"As ſoon as it was known that the committee upon the diſtillation of ſugar and molaſſes had it in contemplation to recommend the *diſcontinuance of licences* for the importation of foreign ſpirits, many

licences were immediately taken out, to be acted upon or not, according to the result; and, had the recommendation of the committee been adopted, would have been sources of great emolument to the parties by whom they were obtained. In order to prevent such undue advantages from being taken, the same public official notification ought immediately to be given of every change in this system, as is given of any great political event, in order to prevent gambling speculations on the Stock Exchange."

A very able and accurate general view of the commerce of Europe and America is here laid before the reader, founded on facts, geographical positions, and the nature of things, without any admixture of visionary theories or self-interested speculations. In accounting for the patriotic ardor which first manifested itself in the province of Biscay, in Spain, the author attributes it to the loss of the wool-market. But the Biscayans are a hardy and independent race, possessing a hereditary antipathy to the French, and an equally ardent love of liberty, and of their own manners and customs. It is true, indeed, although Leon, Old Castile, and Andalusia, are the chief provinces for the growth of wool, that Bilboa and Santander* are almost the sole marts for it, and whence it was exported to this country; but Buonaparte's decrees put a total stop to this staple commerce, and Frenchmen were ordered to purchase the whole of the wool on sale, for which they gave the Spaniards bills, but never thought of honouring them! This swindling transaction no doubt tended to enrage the Biscayans still more. The comparison between the people of Vermont and Canada, and the determination of the former to resist the embargo, is still more accurate, as well as the general view of the effects of the American spirit of hostility to this country, which, instead of ruining, as designed by Mr. Jefferson, promises to be the salvation of our colonies. It is in vain the American government talks of establishing manufactures; they are peculiarly the natives of temperate climates, and never can be transplanted either to the frigid or torrid zones. The author, in that manly spirit which alone characterizes liberal, just, and enlightened minds, concludes with the following spirited remonstrance.

"The war in which we are now engaged is a war for our very existence as an independent nation; and minor considerations must give way to those of greater importance. His Majesty's ministers, when diverted from their great object by subordinate and comparatively trifling pursuits, are like Atalanta, who lost the race

* This place is erroneously written *St. Andero* in almost all our maps and books of geography of Spain, as well as in the newspapers.—Rev.

on which her fate depended by ſtopping to pick up the golden apples which her wily competitor threw down to lure her out of the courſe. If they deviate from the principle of the Orders in Council, they betray a vacillating diſtruſt of its efficacy, inconſiſtent with that conviction which they profeſſed to feel themſelves, and ſo powerfully and ſucceſsfully laboured to eſtabliſh in the minds of others; but if they ſteadily and uniformly adhere to it, they will preſerve the conſiſtency of their own characters, promote the beſt intereſts of the nation, and, as far as depends upon human means, inſure a ſucceſsful iſſue to the preſent conteſt."

It is true that Miniſters have ceaſed to grant licences, but we fear it was rather from adventitious circumſtances than from a conviction of their impolicy, or from having adopted another and more ſalutary ſyſtem. They continued them till laſt month, when our connections with Spain became of ſuch a nature as to impoſe upon us in future the grateful duty of conſuming or of carrying the brandies and wines of that country only to the northern ports, and thus effect the depreſſion of the French vintage, and the ruin of more than 20,000 families. The modern humaniſts, contrary to the natural ſentiment of Dr. Johnſon, that "the prince who is tender to his enemies is cruel to his own ſubjects," will, doubtleſs, be vociferous in their oppoſition to this principle; but we truſt that the genuine benevolence and patriotiſm of the preſent Miniſters, who are now, perhaps, the moſt popular and the moſt powerful that ever directed the affairs of this country, will conſider only the intereſts of Great Britain and her allies, however injurious it may be to ambitious and ſavage Frenchmen. There are many more important facts and original views of commercial policy introduced in theſe admirable "Hints," which in every page evince a ſound judgment, complete knowledge of the ſubject, and much perſpicuity and rectitude of thought: but we have already extended our remarks to ſuch a length, that we can only recommend them to the attentive peruſal of all the members of both Houſes of Parliament, and every intelligent merchant throughout the United Kingdom.

POETRY.

*Hints to J. Nollekens, Eſq., R.A., on his modelling a Buſt of Lord G******le.* 8vo, pp. 16. R. Spencer, Great Ormond Street. 1808.

IF we miſtake not, we here recogniſe the ingenious ſatiriſt of whom we had lately occaſion to ſpeak in terms of high and well-deſerved

commendation, and who has turned his attention from the light gas of Mr. Winsor to the more *solid stuff* of Lord G———le. We object to *busts* in general, as conveying no idea of life or animation to the beholder; but we admit, at the same time, that a bust of this nobleman will be peculiarly appropriate, since it will convey a very apt representation of the *cold, inanimate* original. It was the notion, either conceived by the ingenious sculptor himself, or engendered in the more fertile brains of the writers of paragraphs in our daily prints, that the proposed bust was intended as a companion to the busts of Mr. Pitt and Mr. Fox, that drew forth these poetical expostulations from our bard, whose useful admonitions will not, we trust, be thrown away on Mr. Nollekens. The bard thus seriously apostrophiseth the "clay-cold" Peer:

"Mistaken Peer! could'st thou suppose
That *he* whose day's lamented close
Witness'd thy course from his estrang'd,
Thy manners, habits, nature, chang'd;
Who sought thy help, but found thy hand
Pledg'd to support an adverse band;
Whose eye, when life's last scene withdrew,
From thee no friendly office knew;
That *he*, around whose hallow'd head
Their tears a grateful people shed;
Whose virtues in their memory bloom,
Like flowers preserv'd in amber tomb;
Whose spirit a patriot flame inspires,
Whose ashes glow with wonted fires,
Would thus, in marble, be degraded
To form a MONSTER TRIPLE-HEADED?"

The marble triumvirate are exhibited, with suitable accompaniments, from the pencil of an able caricaturist, whom we heartily wish we could enlist in our corps. The bard advises the Peer to give his sculptor the powers formerly possessed by Apelles, and to make him exercise them in the formation of a whole length figure of his Lordship, displaying his former virtues as well as his late tergiversations.

"Then should thy skilful hand pourtray
The acts of G———le's early day,
And, sculptur'd on his statue's base,
In *high relief*, that era trace,
When firmly 'gainst a factious band,
(Degenerate cast of Britain's land)
'Gainst Gallia's force and foul intrigue,
And *cousin* Denmark's hostile league,
The Yankee's threats—Ierne's claims,
And treason floating on the Thames;
With Pitt HIS COUNTRY saw him act,
Plight him his troth, nor break the pact;

Saw him, in council and debate,
Aſſert her rights in Church and State—
Not her eſtabliſh'd forms forego
For Papal rites and creeds at Stowe—
But to her temples homage yield,
And PROVE THE MOTTO ON HIS SHIELD.

" THESE PATRIOT ACTS, of right, demand
The hiſtorian's praiſe, the ſculptor's hand;
THESE to thy faithful marble truſt,
But write his LATTER ACTS----in duſt."

If our conjectures be correct, the motto of the Peer here alluded to is—Templa quam dilecta; and, as a difference is ſuggeſted in delineating the *conduct* of his Lordſhip, may we not be allowed to ſuggeſt an appropriate difference in his *motto*; leaving to Lord G ——— of *former* days the Templa quam *dilecta* of his anceſtors, and aſſigning to Lord G——— of 1806 the Templa quam *deſerta* of *his own?* We hope ſoon to meet this *truly patriotic*, conſiſtent, and able, bard again on the ſame, or on ſimilar, ground.

The Lays of Caruth, Bard of Dinham; and other Poems. By Anne Elfe.

A *tiny* book by a *tiny* candidate for public fame, and therefore entitled to our attention; for we feel it as much our duty, as it is our inclination, to foſter the opening buds of genius by that gentle breath of approbation which may expand their leaves to brighter and more perfect tints of beauty. At the very tender age at which we underſtand this lady to be, we are rather ſurpriſed at the knowledge which ſhe diſplays, the richneſs of her infant fancies, and the variety of appropriate imagery which ſhe has thrown into her Poems, than at any of the defects which they may be found to poſſeſs. She appears to have ſtudied Oſſian, and to have caught *ſomething* of his wildly-pleaſing harmony; the imitation is not however ſervile, and many of her ideas are novel and intereſting. As a ſpecimen, we ſubjoin the following " Lay."

" The ſong of victory Caradoc ſang, when he had quelled the haughty foe. The ſong which reſounded through the mighty chamber, where the chief warriors were aſſembled.

" Tune your harps, O ye bards! ye minſtrels, ſing aloud! Scattered on Tre-lech's mighty plain, lies the proud foe humbled in duſt;—the proud invaders mourn. I girded me with ſtrength, and drank of victory's meed. I hailed the wonder-working ſpirit of revenge, and fear approached me not. I ſlew my thouſands, nor my ſtrength was flown. I ſtood unhurt, and braved their poliſhed ſteel. I ſlew Frontinos!—Bards, prolong the ſtrain. He fell; he groaned; he trembled; and he died. I marked the ſpot, and, where the wretch expired, placed triple ſtones, that rudely tell Caradoc ſlew him. For him no flowers bloom; but o'er his grave rank briers, nauſeous

herbs, and hemlock dire, ſhed their envenomed dews: the bird of night there battles with the raven, and hungry lizard with the croaking toad: eternal warfare there deſpotic reigns, and peace and mercy fly the unhallowed ſpot. Genius of ſound, prolong our joyous lay; repeat our victories to all-ſubduing time.

"And when his youth be paſt, and years of feebler growth he gives to man, gently remind him of his elder-born, whom in his ſtrength of youth he gave to Cambria's free born ſons. High-ſwelling notes in proud ſucceſſion riſe, and now they gently fall, with ſoul ſubduing ſound; while murmuring chords die gently on the ear, and bliſs-importing melody lulls every pain but love. Peace-killing power! far famed unconquered love! born of ſoft beauty's queen, and robbed of ſight leſt all-ſubduing pity blunt thy dart, and love be known no more but as a name.—Thus ended the ſong of Caradoc, which he ſung to the harp of the chief Bard in the Caſtle of Dinham; before he hied him to the oaken grove where dwelt Tina, daughter of Treonac, chief of the Druid's tribe."

Eccentric Tales, in Verſe. By Cornelius Crambo, Eſq. Pp. 156. Small 8vo. 5s, with a Caricature Print. Tipper. 1808.

THESE Tales are legendary and humorous as well as eccentric; they diſcover conſiderable felicity of invention, and graceful verſification enlivened with a fund of genuine humour. The firſt Tale of "Father Francis and Siſter Bridget's" midnight viſit to the church to pray, is a good-natured ſatire on the intrigues of monks and nuns. In the ſame ſpirit is "The Penance," which as it is the ſhorteſt in the collection, we ſhall extract it.

"A fair diſciple of our mother Eve
From virtue's path was once allured to ſtray,
When love would flow'ry garlands interweave,
And nought but roſes *ſeem'd* to ſtrew the way.

"It matters not, our ſtory to unfold,
Which firſt or laſt the tender wiſh reveal'd:
She lov'd a youth; the youth was nowiſe cold,
And night, with friendly ſhades, their bliſs conceal'd.

"All ſtolen joys are of duration ſhort;
The damſel felt a monitor within,
Each tranſport checkt; and by experience taught,
Found conſcience was an enemy to ſin.

"A pious prieſt within the village dwelt,
A holy man, reſpected far and near,
One who in abſolutions largely dealt,
Nor was his penance ever known ſevere:

"To him ſhe went, a full confeſſion made,
How *ev'ry night* to his fond arms ſhe ſtole,
But now repentant craved the Father's aid,
To wipe the ſpots from her offending ſoul.

" Daughter, thy crime is great, and might involve
Thy tender ſoul in everlaſting pain;
Then mark me, child, if I thy ſins abſolve,
Strictly obſerve the *penance* I ordain.

" *Seven* nights each week haſt thou thy lover met,
I will not harſhly ſay, 'do ſo no more:'
Aſide for *him* thou only *three* ſhall ſet,
But, daughter, *I* muſt have the other *four*."

MORAL.

Thus *Juſtice* oft, in *former* times,
To ſhare the *ſpoil* would wink at crimes.

The Tale of " the *Friars*, the Merchant, and the Merchant's Wife," will be read with eagerneſs, as will the whole of the pieces in this facetious and amuſing little volume.

Original Poems, intended for the Uſe of Young Perſons. By Mrs. Richardſon, Widow of the late Joſeph Richardſon, Eſq. M. P. *On a Plan recommended by the Rev. Dr. Watts.* Pp. 144. Small 8vo. 3s. Vernor, Hood, and Sharpe. 1808.

THE author of theſe pleaſing little Poems is a relative of the late pious and learned Dr. Watts, who done ſo much for the good inſtruction of youth, and who alſo expreſſed his wiſh to ſee his Moral Songs continued in a ſtyle better adapted to the taſte of leſs pious readers. Mrs. R.'s verſes are ſometimes a little proſaic, but in general they are ſufficiently eaſy, neat, and expreſſive, and always inculcate a practical ſentiment of humanity and moral goodneſs. Her Muſe ſeems well adapted to addreſs youth; her powers are unqueſtionably reſpectable, and we would earneſtly recommend her to ſtudy aſſiduouſly that faſcinating ſuavity which conſtitutes the greateſt charm of Goldſmith's numbers. Not that we mean to aſſert that her poetry is deſtitute of harmony, but that it might be ſomewhat more melodious.

Northernhay, a Poem, addreſſed to Solitude. With an Introductory Sonnet. By James Kemp. Second Edition. Pp. 13. 4to. 1s 6d. C. Taylor, 1808.

" NORTHERNHAY," we are told, " is a grove under *Rougemont* Caſtle, adjoining the city of Exeter. Its pictureſque beauties never having been made the ſubject of a Poem, the following Addreſs to Solitude, partly deſcriptive, may not be unintereſting to ſuch readers as are acquainted with the ſcenery it exhibits." With the exception of one or two lines, *qui ſont un peu trainant*, this little Poem diſplays a happy vein of poetry and graceful deſcription, which would not diſgrace the author of " Grongar Hill."

" Though now we live exempt from ill,
Yet life is vain, uncertain ſtill;

Then what ſecurity have we
Againſt the dart we cannot ſee?
'Tis but a ſtep from ſun to ſhade,
And faireſt flowers the ſooneſt fade."

The laſt two of theſe lines are highly pictureſque and deſcriptive of the viciſſitudes of life. We ſhould gladly meet Mr. Kemp's Muſe in a more induſtrious mood.

The Criſis, or Britain's Glory. By an Engliſhman. Second Edition. Champante and Whitrow. 1808.

A WELL meant effuſion, more patriotic than poetical. Take the concluding ſtanza:

" Britain, with wealth and freedom bleſs'd,
Far as the waves of ocean flow,
'*Tell it*,' when Spaniards are oppreſs'd,
BRITAIN *forgets* that Spain's a foe."

THE ARTS.

The Hiſtoric Gallery of Portraits and Paintings, and biographical [and critical] *Review* [of Painting and Sculpture]; *containing a brief Account of the Lives of the moſt celebrated Men in every Age and Country; and graphic Imitations of the fineſt Specimens of the Arts, ancient and modern: with Remarks critical and explanatory.* Vol. II, 8vo, 70 plates. 1l 4s. Vernor, Hood, and Sharpe. 1808.

IN the Antijacobin Review for April laſt we noticed at conſiderable length the firſt volume of this intereſting work. The ſecond is much improved in many reſpects, particularly the biographical memoirs, which are more copious, and conſequently more ſatisfactory to general readers. This volume contains portraits and biographical memoirs of thirty perſons; namely, Lord Bacon, Bias, Bernini, Boileau, St. Bruno, Caravaggio, Cromwell, Diogenes, Geſſner, Guido Reni, Helvetius, Ben Jonſon, Kouli Khan, Lavater, Laireſſe, Moliere, Monteſquieu, Piron, Madam Pompadour, Raphael, Rembrandt, Julio Romano, Salvator Roſa, Staniſlaus, Lord Strafford, Teniers, Vandyck, Voltaire, Wickliffe, and Winckelman. It likewiſe contains thirty-five deſigns of paintings and five of ſtatues. We ſhall ſelect the biographical ſketch of the virtuous and enlightened ſage of Zurich, LAVATER.

" A man named Zophyrus," ſays Cicero, in his *Tuſculanarum*, " who pretended to judge of the character of perſons by their phyſiognomy, ſeeing Socrates in an aſſembly, aſſured them that he united in his perſon innumerable vices. Thoſe who heard this ſingular accuſation could not refrain from laughter; but the philoſopher juſtified

his aſſertion by ſaying, 'He has not impoſed upon you: theſe vices were in my compoſition, but reaſon delivered me from them.'

"From this anecdote, it is clear that the ſcience and ſyſtem of phyſiognomy, which the labours of Lavater have rendered ſo celebrated in our days, were not unknown to the ancients; but before his time moderns have flattered themſelves with poſſeſſing a portion of his acute knowledge. Julius Cæſar Scaliger, ſo famous for his erudition, his diſſentions, and his pride, pretended that he could diſcover the manners of men by the features of the face; and his ſon aſſures us, that he was never deceived in his judgment. Experience and reflection certainly prove that the emotions of the ſoul and the affections of the heart are obſervable in the eyes and countenance. If they be weak, they leave but fleeting or imperceptible traces; if violent and ſettled, they leave laſting and ſtrong impreſſions, which time and change do not deſtroy. It muſt be allowed that theſe appearances are often [very rarely, or never] deceitful. But if the ſcience of phyſiognomy were not even more conjectural than that of phyſic, there would ſcarcely be any one of greater utility or importance.

"John Gaſpard [Caſpar] Lavater, born at Zurich in 1741, compoſed a profound ſyſtem, which only preſents vague and uncertain concluſions. He imagined he had diſcovered the means of diſtinguiſhing characters, the difference of paſſions, and of intellect, by the ſimple inſpection of the head. He went even ſo far as to draw inferences from the hand writing. This doctrine was not confined to men; he extended it to the animal ſyſtem. Is it poſſible to indicate the genius of a perſon by his phyſiognomy? At this truth it is poſſible to arrive after a long courſe of obſervation. The faculties of the mind develope themſelves, and are diſcloſed by certain characteriſtical traits. Do we not often compare the buſts of illuſtrious moderns with the portraits or the medals of diſtinguiſhed perſonages of antiquity? In contemplating the ſtatue of Demoſthenes, we read in his countenance thoſe elevated projects—that generous inquietude which urged him to oppoſe the ambitious deſigns of Philip, that threatened the ruin of the liberties of Greece. The phyſiognomy of Voltaire, that ſurpriſing man, who combined ſuch ſingular talents with ſuch malignity, who was alternately ſublime and facetious, announced, it is ſaid, this wonderful contraſt. It partook at once of the *eagle* and the *ape*. The forms of government and political occurrences impreſs likewiſe on the face very ſingular appearances. If the ſtudies and purſuits of men leave their traces on the phyſiognomy, is it not eaſy to imagine that a habit of baſeneſs, of perfidy, or cruelty, may be diſcovered in a ſenſible manner, by thoſe whoſe eyes are greatly penetrating and frequently uſed? Do not painters act up to the idea? If they are to repreſent a Cain, a Nero, or a Caligula, do they not depicture the characters of thoſe monſters by ferocity of aſpect?

"Lavater, to illuſtrate his doctrine, compoſed a book replete with genius and myſtical enthuſiaſm, with moral deſcriptions, profound ideas, and brilliant errors. Even thoſe who oppoſed his ſyſtem with

the greateſt ingenuity, rendered ample juſtice to his prodigious talents. Travellers of the greateſt rank and diſcernment, and even thoſe whoſe curioſity was ſimply excited on paſſing through Zurich, where this ſingular man, a miniſter of the holy Goſpel, reſided, did not fail to viſit him, and teſtify their regard. He ſeduced them by an air of confidence and inſpiration, and convinced them becauſe he appeared himſelf to have been convinced. His eloquence had a character of pathetic majeſty. When M. Neckar quitted France in 1789, he beheld Lavater at Zurich, and the Doctor immediately read in the countenance of the Miniſter all the vices, projects, and affections of his great mind. The ſyſtem of Lavater has been developed by Coxe, in his Letters on Switzerland, with conſiderable energy and effect. Madam Roland, whoſe memoirs appertain to the hiſtory of the Revolution in France, and its conſequences, the moſt aſtoniſhing upon record, has made us acquainted with the moral character of this philoſophical obſerver, in an account ſhe has given of her journey into Switzerland. We are aſſured, by a perſon who knew him intimately, that this ingenious divine was a *devot*, even to fanaticiſm. As paſtor of the principal church of St. Peter, he was certainly diſtinguiſhed for his unwearied zeal in behalf of practical Chriſtianity. During the laſt troubles that devaſtated his country, he did not believe that the ſtudies and the reputation he had acquired, ſhould exonerate him from taking an active part in the public calamity. Upon the entrance of the French troops into Zurich, under Maſſena, in 1799, Lavater received a wound, though in what manner is not known, which cauſed him, during fifteen months, inexpreſſible pain. Notwithſtanding his long and acute ſuffering, his mind retained all its vigour; and he employed the remnant of his life in improving his work. He died [of his wounds] in 1801, at the age of ſixty.

"The ſyſtem of Lavater produced, it is ſurmiſed, that of Dr. Gall, which has excited ſo much attention in Germany. His cabinet of medals was reckoned one of the fineſt collections in Switzerland. Beſides his treatiſe on Phyſiognomy, Lavater compoſed a volume of poems, and other works of ſome celebrity."

The atrocious aſſaſſination of this moſt upright and extraordinary man ſhould have received a more pointed reprehenſion than the cold and evaſive narrative here given. It was one of the moſt heinous of thoſe innumerable crimes, which will render the French name for ever odious in the eſtimation of impartial poſterity. Some of the energetic ſentiments of patriotiſm and love of liberty, which he uttered in remonſtrating with the Directory for ſeizing his country, ſhould alſo have been quoted; and indeed every veſtige of ſo great and good a man carefully preſerved. The other memoirs in this intereſting collection are drawn up in general with much more attention and accuracy, particularly thoſe of Bacon, Cromwell, and Lord Strafford, and the work will be found a valuable appendage to the library of every perſon of taſte and learning.

POLITICS.

Public Spirit. Pp. 104, 8vo. 3s. Aſperne, and Taylor and Heſſey. 1808.

IT has been ſhrewdly obſerved, that a title was a very important part of a work: the author of the excellent tract before us has been aware of this truth, but the ſame felicity of adaption has attended him in the execution, and he fortunately leads us from good to better. A few ſhort extracts will ſhew that he gives both precept and example of public ſpirit.

"We are, unfortunately," he remarks, "accuſtomed raſhly to think too highly of our own political character, and therefore too lightly of the means of its being aſſailed. We deem ourſelves true to our country, becauſe perhaps we do not ſell ourſelves, in the groſſeſt ſenſe of the word, for vile traſh. But to be falſe, comprehends a great deal more: we are falſe in rendering to the enemy any ſervices whatſoever, to the prejudice of our country. Such ſervices are various: they may be gratuitous as well as purchaſed by him; they may be indirect as well as direct; paſſive as well as active; they may be even beſtowed unconſciouſly: for pride may diſdain to accept a bribe, whilſt a different attack ſecures a ſtronger hold upon a weak or unguarded head, or a wicked heart: and whether an ignorant dupe be made, or a willing inſtrument be found, the ſervice is the ſame. *Men in public life, not ſufficiently enlightened, frequently become the Marplots of the ſyſtem of their own government, and thereby unwary inſtruments in furthering the wiſhes and projects of the enemy.* A ſoldier, who wields his weapon either unſkilfully or intemperately, is dangerous to his comrades more than to his foes. We have been deceived, alſo, moſt glaringly in our conceptions of the means employed by the enemy againſt the powers of the Continent; imagining that he owes much of his ſucceſs to the effect of his pecuniary bribes on miniſters and generals, and other characters placed in authority. If he has been, on that account [only], victorious, we have good reaſon to reſt ſatisfied that ſimilar means will not avail againſt Britons. But let us not dream over this unproved ſurmiſe, worthy only of popular prejudice. We cannot be wrong in taking for granted that the high ſervants of other powers were as inacceſſible to direct bribery*,

* It would be very wrong to adopt this concluſion, which is not only contrary to fact, but, when the real ſituation of ſuch perſons is known, almoſt impoſſible. In all the governments on the Continent, their principal officers and ſervants are, by intrigues or caprice, liable even in the midſt of the moſt ſplendid ſucceſſes to be not only diſmiſſed but impriſoned; deprived of their property, and perhaps too of their life, without the leaſt ceremony of a trial, or even enquiry into any accuſation of guilt. Under ſuch circumſtances, where honour and diſhonour do not depend on merit, is it ſurpriſing that poor

as perſons are in ſimilar ſpheres in our own country. In ſeeking for cauſes, it is certainly clear that corruption, though not ſo applied, has ſtill effected its office. There *is a corruption to which public ſpirit is liable*, more to be dreaded, becauſe it is contagious, than corruption by money, the miſchief of which is confined in the firſt inſtance to the perſon who accepts it. In promoting the growth of this corruption of the ſpirit of nations, the French have dealt lavishly. It has been directed againſt the obviouſly predominant failings of human nature, in all ranks, throughout different countries; and has been as multifarious in its operations as man is fickle and aſſailable in his nature. It has been as remarkable for the ſagacity of its original applications, as for vigilance in profiting of every ſubſequent advantage in the viciſſitudes of perſons, ſeaſons, and events."

This ingenious and philoſophical writer proceeds to ſtate the "means of corruption" uſed by France ſince the revolution. He proves that the French felt the neceſſity of making war on all eſtabliſhed governments; that no friendſhip or neutrality on our part could have obviated it; and that the proclamation of war againſt all kings was an invitation to the people of all other nations to ſubmit their government and their fate to the rulers of France. "We were of importance enough (obſerves the author, with much philoſophical acumen) to be attempted to be deceived; but not, in the eſtimation of France, of power ſufficient to rule her deſtinies." "The military operations in which France became engaged have, in all countries, been preceded and accompanied by a few ſyſtematic ſtratagems, founded on a knowledge of mankind: and if it ſhould even be queſtioned whether theſe have or have not contributed eſſentially to the favourable iſſue of her enterprizes, it would be ſufficient for our warning, that they have been deemed, by their authors, ſo to have done, ſince the repetition of them has conſtantly been had recourſe to, under new forms, as expedience required. If, in infuſing French principles into the maſs of a people, they ſometimes ſtumbled on an unyielding character, no labour was deemed too great in attempting to render him, unwillingly, at leaſt paſſive. Did he love his country? They heaped upon his mind ſpeculation after ſpeculation for her benefit. Did he love money? They promiſed him the philoſopher's ſtone. Was he fond of women? Women threw themſelves into his arms, and kept him in fairy land. Every paſſion, every weakneſs, was played upon, until it became ſubſervient to their deſigns. Too

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officers ſhould accept pecuniary bribes, which they well know will procure them a party to intrigue at court, and inſure the continuance of their authority; or with which they can retire from office, and live in as much ſplendor and reſpectability as if they were enjoying the fruits of their patriotic labours, and the rewards of their country and of their ſovereign? The reverſe of all this is the caſe in this country; conſequently we have leſs temptation to ſuch venality, and more to true patriotiſm.—REV.

fatally all obſtacles gave way, and whole nations were *ſeduced*, before they were *ſubdued*." Theſe obſervations are equally juſt, pointed and orriginal. Literary fopplings and the venal adherents of an expiring party, now ſinking under its own vices into the oblivion of its native ignorance, may pretend to ſpurn and depreciate ſuch ſentiments, but they dare not ſay that they are not founded on genuine Engliſh patriotiſm, and a profound knowledge of the human heart and of paſſing events. The conduct of the Engliſh oppoſition is equally well accounted for and characterized in the mirror of truth and candour. Mr. Fox's ſeceſſion from Parliament is aptly termed "the moſt *arrogant*, while it was the *ſilliеſt* dereliction of duty ever witneſſed." Of his viſit to Buonaparte, and the flattering reception he received, it is remarked that "penetration into the characters and deſigns of men was never attributed to Mr. Fox, as being a part of his intellectual character; he was much more apt to lend implicit credence to outward appearances, and became thereby a frequent dupe to his good nature." In inveighing however in the Houſe of Commons, after his return, againſt "ſome claſs of commercial men, whoſe ſelfiſh motives he accuſed as the ſupport of the war, he exclaimed, that he *would rather fall a victim to an Alexander than to ſuch baſe feelings!*" How incompatible was ſuch flattery of an upſtart tyrant with the dignity of a Britiſh legiſlator!

The following portrait of the martial ſpirit and ambition of Frenchmen is ſketched *d'apres nature*.

"Without being Frenchmen, it is ſcarcely poſſible to conceive how ardent France is when embarked in war. She is what England has been called by her,----a proud domineering nation. But ſhe applauds herſelf on deſcending, at the ſame time, to a prodigal uſe of addreſs, in which ſhe deems that ſhe excels; and therefore, in purſuing her high pretenſions, ſhe thinks it fully as neceſſary to captivate the world by prepoſſeſſions in favour of her cauſe or her power, as to march unfeelingly her deſtructive armies againſt thoſe whom ſhe chooſes to deem her enemies. She is only in her element when her emiſſaries and her armies are abroad in the midſt of adventures. Then it is that genius and ſcience, as well as quixotical chimeras, are exhauſted in plans for the aggrandizement and gloty of France; and then it is that her government hopes to reap immortality, in the achievement of ſome of the great deeds of conqueſt recommended in the favourite manuſcript *Memoires*, which are carefully preſerved in her archives, as food to form the Machiavelian ſtudies of her ſtateſmen. Frenchmen alone know how very ſeriouſly they have always entertained the expectation of acquiring ſovereign univerſal power: that object is the great theme of thoſe unpubliſhed *Memoires*. Contemplating what has been already done by an Alexander or a Charlemagne, by Greeks, Romans, Goths, and Saracens, it has been eaſy to lead ſpeculation on toward the greater practicability of accompliſhing mightier objects than are known to have been achieved on the globe. Poſſeſſed, as the French are, of ſuch ardent diſpoſitions, they have always, during peace, remained impatient under

the reſtraints impoſed on each European nation by the reſt. Their deſires ever bend towards war, although with no object more ſpecific than that of increaſing the extent of their dominion, confiding in chance and themſelves for forwarding their ambition to the utmoſt. Their revolutionary wars have had that ſtamped character, and the ſame uniform direction, and were, at firſt, not leſs indeterminate as to final views. Speedily, however, they acquired more preciſe and probable ſhapes than could have entered into any preconceived calculations."

After this ingenious, juſt, and elegant, deſcription of the French character and principles, the author reviews, with the ſame acute diſcrimination and undeviating impartiality, the character and conduct of our miniſters and their opponents. Perfectly underſtanding the nature and bearings of his ſubject and adhering to it tenaciouſly in all the devious ramifications of "Public Spirit," he examines its importance and influence to the nation with the comprehenſive mind of the ſtateſman, the elegance of the accompliſhed ſcholar, and the eaſy dignity of the gentleman; and although in ſome inſtances we cannot admit the juſtneſs of his concluſion, and in others we occaſionally perceive a defect of knowledge of the internal policy of ſome of the continental ſtates, yet he uniformly diſcovers ſuch a generous love of rectitude, of rational liberty, and independence, in ſhort ſuch an exalted ſentiment of genuine patriotiſm, that any difference in our ſentiments only tends to heighten our reſpect for the anonymous author. We ſhall make one more extract, relative to the conduct of oppoſition, from this admirable eſſay on Public Spirit.

"The charges made by the oppoſition [it is obſerved, againſt miniſters, are for the war with Ruſſia, refuſing her mediation, capturing the Daniſh fleet, and iſſuing the Orders in Council] are preciſely thoſe views of the ſeveral ſubjects which France has repreſented for her own purpoſes. The oppoſition are not to be precluded, it is true, from taking hints, if they are to be found, for the benefit of their country, even from the enemy. But is France likely to furniſh ſuch hints? On the contrary, it is to be preſumed that the ſyſtem of accuſation which France ſtudiouſly maintains againſt our miniſters is drawn from thoſe operations which have been in the greateſt degree hoſtile to her wiſhes and deſigns; and which operations, therefore, deſerve, on the contrary, from ourſelves, the higheſt commendation. If no ſuſpicion entered the breaſts of the oppoſition, that France had thrown out, for a lure, thoſe very charges; if they diſcovered no miſchief to be hidden under the adoption of them; could they not at leaſt obſerve that they would themſelves betray great poverty of talent in being ſimple echoes of France in their principal attacks againſt miniſtry? The points of declamation made uſe of by the enemy ought to be looked on with ſuſpicion, becauſe it is clear that the ſentiments which ſhe wiſhes us to imbibe muſt be thoſe which are favourable to her ends. The oppoſition have been pertinaciouſly zealous in behalf of France, reſpecting a meaſure of government

of a different tendency, regarding a ſimple *regulation* of trade in the article of Peruvian bark. Our government have refuſed to export that article under French ſpecial licences, unleſs a certain quantity of our manufactures or colonial produce is alſo included. But the oppoſition *invent* the ſuppoſition that we are entirely withholding bark from France, and that thus we are depriving the bed of ſickneſs of ſo important a remedy, making war on their hoſpitals, and engendering peſtilence and plague; and that we are, therefore, inhumane! The French themſelves, in their inveterate hoſtility againſt our trade, may haughtily reject our boon, as they would reject a peace not dictated by themſelves; and if they do, is it us who are depriving them of this ſalutary medicine? Is it we who refuſe it, or they themſelves? Are we impoſing any condition which impedes them from the certainty of obtaining it? On the contrary, have we not opened the doors of our market wide, that they may become purchaſers on reaſonable terms? Where, then, is the denounced inhumanity? In this country, when any men appear in public, and pretend to have a greater ſhare of *ſenſibility* than that which is diſtinguiſhable in others, it may reaſonably be ſuſpected that their own pretenſions are *diſputable*. What good purpoſe can be attained by ſuch unwarrantable appeals to the paſſions, thus holding up the government of our own country as an object of deteſtation, and a powerful foe as ſuffering piteouſly by our oppreſſion? Let it be granted that the oppoſition intend no harm; but do they not effect it? In ſuch attack on miniſters, are they not fighting the cauſe of the enemy? *On every occaſion, there appears a diſpoſition to* NEGLECT *our* PUBLIC SPIRIT!"

We ſhall now take our leave of this enlightened eſſay, with thanking the anonymous author, not only for the pleaſure we have had in the peruſal, but for the poſitive good which it *muſt* do our countrymen in general, who are unaccuſtomed to take ſuch original and philoſophical views of the national influence of popular opinions and declamations in political aſſemblies. We hope theſe Britiſh legiſlators, who conſidered it their duty always to oppugn and ridicule the meaſures of his Majeſty's miniſters, will read it with that attention which the importance of the ſubject deſerves.

The Political and Military State of Europe (1807); an Addreſs to the Britiſh Nation, exhibiting the ſole Means of preſerving the Independence and Liberties of the Britiſh Empire, and of reſcuing thoſe of Europe from the Tyranny of the French Government. By Alexander Walker, Eſq. Pp. 88, 8vo. 5s. Ballantyne, Edinburgh; Croſby and Co., London, 1807.

THERE is much genuine benevolence, ſome good ſenſe, and judicious advice, with a little viſionary ſpeculation in this ſplendidly printed volume. The ſubject was originally preſented in the ſhape of a memoir to the Executive Government of the country, and we are

told was well received. Mr. Walker conſiders all revolutions to ariſe from one cauſe, namely the *neglect of merit*.—"Nor has the neglect of merit," he aſſerts, "ſubverted merely the Grecian or the Roman ſtates—it is the grand cauſe of the revolutions and the fall of empires. Neither is the converſe of this principle leſs true than its primary ſtatement. For nations have always been formidable after internal convulſions, ſolely, becauſe, during them, it becomes the intereſt of governments, or of the public, to reward talent, which, while proſperous, they as uniformly avoid. The grand principle of government is that of rewarding merit. Ambition is vain only when ſcience oppoſes it." Theſe propoſitions are doubtleſs generally true, although ſomewhat vague. The character of Buonaparte is ſketched in glowing and faithful colours. "Chance, however," ſays this animated writer, "has at laſt placed an Italian bravo and aſſaſſin upon the [French] throne*; a wretch deteſted by every nation; who, to the baſeſt meanneſs and the moſt contemptible hypocriſy, joins the groſſeſt brutality, and the moſt ferocious inſolence; whoſe language, ravingly repeating three or four irrational and incoherent ideas, is the picture of his mind, wild, inſane, and frightfully debaſed; who is cruel to his ſlaves and the vanquiſhed, and treacherous to all; whoſe friendſhip is more dangerous than his hatred, and whoſe whole career is ſtained with perfidy and blood. Nor has this monſter forgot the principle of his predeceſſors: he has leagued againſt the intereſts of Europe, and even of France, a band of ruffians, who have nothing to loſe and much to gain; *he has rewarded their exertions, and they have aided him to enſlave France, and to plague the Continent.*"—"That there exiſts *one* Briton who can applaud the tyrant, excites in me more than amazement. Some of thoſe perſons, who, on the laſt peace, paid him homage, have ſeverely ſuffered; and *I truſt that thoſe, who may ſimilarly debaſe the honour of their country, will meet a ſtill ſeverer fate!*" Theſe are manly, noble, virtuous ſentiments of juſt indignation, worthy of a free-born Briton, againſt a monſter of human depravity and iniquity. It ſhould be remarked that theſe energetic ſentiments were written nearly two years ago; and how much more odious has the tyrant rendered himſelf ſince? Yet Mr. Whitbread would ſtill render him homage, and ſupplicate him to make peace, even after his atrocious conduct to Spain! Mr. Walker, judging doubtleſs from the rectitude of his own mind, contends that the Germans have been defeated by the French only in conſequence of their inferiority in tactics, and juſtifies them as an honourable race, againſt the imputation of treachery: unfortunately, however, either from the crooked policy of their government, which rather perſecuted than rewarded merit, or from their own want of integrity, many officers in the Auſtrian armies enga-

* "Whoever conſiders that buonaparte has actually introduced into a nation of more generous character the baſeſt of the cuſtoms of Italy—that of ſecret aſſaſſination—will feel how juſtly applied theſe epithets are."

tionably *fold* their men. The " diſaſters of Europe are the natural conſequences; the inſeparable puniſhment of neglected [the neglect of] talents," is alledged with too much truth. The author propoſes, as an effectual means of acquiring a profound ſkill in military tactics, that free military ſchools ſhould be eſtabliſhed, and that regular examinations of all candidates for commiſſions ſhould take place as rigorouſly as young ſurgeons are now examined prior to their receiving appointments in the navy. In this manner talents only would attain preferment, and that too in proportion to their acquirements and powers. There can be no truth however more unqueſtionable, than that talents and merit in the military profeſſion ſhould be rewarded in a very different manner from what they are at preſent, and that commiſſions, inſtead of being bought and ſold like other wares, ſhould be excluſively the reward of merit. Till ſome ſuch meaſure is adopted, we may always expect to have Whitelockes for officers, rather than men of ſcience and bravery.

To this Addreſs or *projet* is appended an " Addreſs to the French People, calculated for the purpoſe of exciting in their minds diſtruſt in the tyrant, and of preparing them to recover their loſt independence. Originally written in French by a friend to rational liberty and to the real intereſts of France." This is very well adapted to arouſe ſomething of the ſpirit which marked the ſecond ſtage of the revolution. The picture of Buonaparte is ſufficiently hideous, but we were not a little ſurpriſed to ſee the author claſſing Mirabeau, Briſſot, and the Duke d'Enghien, together. Upon the whole, the volume does honour to the talents and patriotiſm of the author, and is very well worthy of a ſerious peruſal.

The Dawn of Liberty on the Continent of Europe; or the Struggle of the Spaniſh Patriots for the Emancipation of their Country. By J. Agg. Pp. 89, 8vo. 2s 6d. Agg, Briſtol; Tipper, London. 1808.

A VERY well deſigned account of the atrocities committed by the French in Madrid, with a collection of the firſt reſolutions of the Patriots to defend themſelves, and emancipate their much injured country from the fangs of French deſpotiſm. Mr. Agg has manifeſted a truly laudable ſpirit in thus laying before the public, in a convenient form, ſuch intereſting and exemplary details as ſhould be re-echoed throughout the civilized world.

EDUCATION.

Friendly Admonitions to Parents, and the Female Sex in general; with Reflections on Moral and Religious Subjects: intended for the Benefit of the riſing Generation. By Charlotte Badger, late C. Wainwright. Pp. 168, 8vo. Cadell and Davies.

IT is rarely we find, in books which are written expreſsly on *female* education, a uniform ſentiment of practical good ſenſe and ſound chriſtian morality. The love of novelty, the deſire of ſaying pretty things, a favourite paradox, or the peculiar caprice of ſome faſcinating female, tend to obſtruct the natural exerciſe of reaſon on this moſt important ſubject. To theſe, and ſome other cauſes, may perhaps be attributed the little ſucceſs which has yet marked the labours of authors who choſe the ſubject of female education. The male authors in general on this topic are extremely prejudiced, and the ſphere of female writers' obſervation is too limited, and their remarks not ſufficiently *approfondi*. There is often, indeed, much juſtneſs and plauſibility, as well as great acuteneſs, in the obſervations of intelligent females; but they will be found to be drawn rather from ſurrounding circumſtances than from the natural propenſities of humanity, under the guidance of true religion: they partake too much of individual character, and are too local to conſtitute the baſis of any univerſal principle of education. It would perhaps be more correct to infer, from ſuch obſervations, the character of the obſerver than that of the perſons obſerved. In this reſpect, conſiderable analogy will be found between Mrs. H. More and Mrs. M. Wolſtonecraft. But we ſhall leave hypocriſy and effrontery to turn to the modeſt and rational volume before us.

Mrs. Badger's eſſays are directed to the following topics: "Friendly Admonitions to Parents, &c." embracing a general, rational, and intereſting view of the prevailing manners and abuſes in female education and morals; "Reflections on Stability—on the Neceſſity of Employment—on Friendſhip—on Senſibility—on the Abuſe of inferior Animals—on the Power of Conſcience—and on Religion." In all theſe ſubjects, the author evinces a conſiderable fund of good ſenſe and rational obſervation; and if her work does not render eſſential ſervice to public manners, it is rather to be attributed to her over zeal to effect a greater good than the preſent nature of things would admit, than to any want of merit in her literary effuſions. In didactic and rational works, that flippancy of ſentiment which, among modern refinements, is called elegance, is not to be expected; but ſtrength and perſpicuity are not wanting to give theſe "Admonitions" that uſeful effect which the author appears to have ſo much deſired. The defects in the modern ſyſtem of female education are clearly and forcibly pointed out. The neglect of all knowledge of domeſtic concerns, and the ridiculous muſic-mania, which prevail among tradeſpeople's daughters, are very juſtly cenſured; while at the ſame time, notwithſtanding the familiarity of ſcience and ſentiment, their vacant minds and their ignorance of every thing really uſeful are ſurpriſing.

"Can any thing be more abſurd," aſks Mrs. B. "than the idea of a butcher's or baker's daughter devoting moſt, nay perhaps the whole, of her time to the ſtudy of the *polite arts*, and the cultivation of certain accompliſhments, unleſs for the purpoſe of qualifying herſelf for a profeſſion, or for a teacher at a boarding-ſchool? Would it not

be much more for the intereſts [and for the honour] of people in certain ſituations, to have their daughters made proficients in writing and accompts, plain needle-work, and other domeſtic employments, which would be of real utility to them, and might be done for leſs than half the ſum which is frequently expended in uſeleſs accompliſhments?"

The abuſes in modern boarding-ſchool education, as well as of faſhionable manners, are very pointedly ſtigmatized; and the almoſt total neglect "of the cultivation of the female mind, both at public and private ſchools," and the conſequent want of "mental virtues," are fully expoſed. But it is very doubtful whether the practice of people of fortune, who ſend their children to public ſchools, be ſo injurious, conſidering the preſent circumſtances and the moral character of ſuch people, as the author ſeems to think. It would, doubtleſs, be better for ſociety if all parents were able, willing, and qualified, to direct the education of their own children themſelves; but what greater misfortune could poſſibly befal ſome children than to leave them to the education of their parents of *crim. con.* notoriety? The remark that "children of rank and fortune, by aſſociating with their inferiors, have been often known to contract a *vulgariſm* of *ſentiment* and *behaviour*, and which has proved a *ſtumbling-block* to them through life," if correct, can only be but a ſolitary exception, and therefore no argument againſt the general advantage of an early knowledge of ſuperiors, inferiors, and equals. We would not by this remark, however, be underſtood to ſanction the familiarity of children, eſpecially females, with ſervants, who are generally the moſt dangerous companions they could poſſibly meet. But it unfortunately happens that all parents are not qualified to inſtruct their own children, and many from immoral habits, from ignorance, or from exceſſive and fooliſh fondneſs, are wholly incapable of properly fulfilling their parental duties. In treating of the qualifications of a governeſs, it is pertinently aſked, "How are the minds and manners of children to be formed? By precept and example. Can a governeſs, who is deficient in knowledge and experience, be conſidered as competent to cultivate the underſtandings of her pupils? Can ſhe be expected to fortify their minds by virtue and religion, if ignorant herſelf of their extenſive duties, or unaccuſtomed to the regular practice of them? Or can ſhe be pronounced even qualified to form their manners, if her own behaviour and converſation do not furniſh a perfect example of politeneſs and good breeding?" The whole, indeed, of the author's remarks on the qualification of teachers, and the time at which education ſhould commence, are excellent, and deſerve the attention of all parents, whether male or female, who wiſh to make their offſpring reſpected and reſpectable in ſociety.

"Judgment" is, with great propriety, conſidered "an eſſential requiſite in thoſe who undertake the important office of education;" it is much more uſeful than genius or invention. It requires the exercise of a ſound judgment, and not of a fertile imagination, to decide whether ſeverity, lenicncy, or a mixture of both, would be

moſt effectual in accelerating the education of youth, according to their peculiar idioſyncraſy. The preſent race of ill-educated "faſhionable females" are very wiſely repreſented as "objects of pity," exciting concern rather than ſurpriſe. "Why," argues the intelligent author, "are the generality of young women ſo averſe to [from] rational and domeſtic purſuits? Becauſe they have never been taught their true value. Why do they ſuffer their perſons and dreſs to occupy ſo much of their time and attention? Becauſe they have been principally inſtructed in the art of exciting admiration, inſtead of the proper method of cultivating eſteem. Why are they ſo ill-qualified for rational companions, for the ſociety of ſenſible people? Becauſe they have been accuſtomed to frivolous converſation, and to that ſort of reading which is more likely to contract than expand their underſtanding. Why are they ſo remiſs in the performance of their moral and religious duties, ſo negligent in the practice of chriſtian virtues? Becauſe their knowledge is merely ſuperficial. Why are they ſo often made the tools of deſigning men, and even after marriage ſo frequently led aſtray, and made the dupes of vice and folly? Becauſe the whole *artillery* of inſtruction has been directed towards exterior graces and accompliſhments, and, unfortunately, they have been taught the moſt effectual method of inviting the enemy, inſtead of being armed with the proper weapons for reſiſtance."—"Though common ſenſe ſuggeſts the expediency of a reformation in the ſyſtem of female education, and our daily papers and courts of law exhibit ſtill ſtronger proofs of its neceſſity, it is nevertheleſs a cauſe in which ſome oppoſition may be expected, eſpecially from governeſſes and the gentlemen of Doctors' Commons, as the infidelity of wives may very properly be ranked foremoſt in the catalogue of miſchievous effects and ſerious evils, reſulting from the preſent faſhionable mode of education."

The author's Reflections on Senſibility are very judicious. "We behold," ſays Mrs. B. "beings one hour weeping at a tragical tale, and the next exerciſing the moſt unfeeling inſenſibility and malevolence; we hear of perſons of ſuch *refined* ſentiments, that even the bare poſſibility of any ſerious misfortune befalling a friend will agonize their feelings, who nevertheleſs, when calamity really comes, have ſuch extraordinary command over them, that, though poſſeſſing the power of alleviating, and, perhaps, of removing the evil entirely, they can coolly harangue on the viciſſitudes of life, and the diſpenſations of Providence; and can ſee a human being, nay, a friend, ſinking for the want of that aſſiſtance which they could inſtantaneouſly afford. Ye wretched beings, who are a diſgrace to the community; ye who can ſuffer thouſands of your fellow-creatures to languiſh in want and miſery, while you are indulging yourſelves in all the luxuries of life; ye, who poſſeſſing every good that fortune can beſtow, who are ſpending thouſands on ſuperfluities, while your friends are labouring under the preſſure of poverty; ye, who under theſe circumſtances

dare to assume the appearance of sensibility, blush at your own presumption, for ye are strangers to the virtue."

It would, perhaps, be quite as well to recommend the virtuous part of sensibility as related to Christian charity, rather than to any emotion of the heart which may have vicious as well as virtuous effects. If we may believe the sentiments of all classes of society, there is no great want of that amiable quality sensibility, although there probably never was a time when less voluntary charity prevailed. Every little miss, from the daughter of the Peer to that of the meanest mechanic, can now boast of her acute *sensibility*, and fall into hysteric fits with as much grace as the most dignified matron in the empire; yet such fits are not less fatal to chastity, than drunkenness to moral decorum.—There is one other observation of our author which must be noticed; we mean the vulgar accusation of deception practised by men. We disdain all allegations about sexual virtue, as we do not believe in its existence, and therefore wish not to defend the men on this head; but we would assert that men never have recourse to the arts of deception without previously having discovered some weakness which inspires a hope of their success. It is, perhaps, a rule without exception, that the female face of chastity, supported by a rational mind, was never yet seriously assailed by the licentious arts of men. There is a sanctity in purity, especially when animated by intelligence, which dispels such arts as the sun does the nocturnal darkness. Upon the whole, we have no hesitation in saying that Mrs. Badger's "Admonitions," although brief, will be found as useful and instructive by those persons to whom they are addressed, as any other modern work on the now hackneyed but ill understood subject of female education. It is but justice to say that her morality is more practical, more rational, and as much better than that of Mrs. H. More, whose affected holiness obtained a momentary notoriety.

British Chronology; or a Catalogue of Monarchs, from the Invasion of Julius Cæsar to the Conquest of William, Duke of Normandy. To which are added Chronological Tables of English History, from the Conquest to the present Reign, calculated to afford Assistance to young Students of either Sex who are desirous of attaining a Knowledge of the Annals of their Country. By the Rev. George Whittaker, A. M., Chaplain to the Marquis of Lansdowne, and Master of the Grammar-school, Southampton. Pp. 72. Small 8vo. Skelton, Southampton; Law, London. 1808.

NOTWITHSTANDING the variety of little works of this description, we have not seen one better adapted to teach the chronological history of our own country, or convey in a more concise manner a brief knowledge of its political history, than the present. The reigns of the Saxon heptarchy are explicitly related; and to the Chronological Tables, or rather epitome, of the History of England since the Norman conquest, are added impartial characters of

each ſovereign, as well as the particular events of his reign, and the names of the great men who flouriſhed at the time. Had the liſt indeed of eminent perſons been a little more copious, the view of each reign would have conveyed an accurate idea of the ſtate of the kingdom.

Leſſons for Young Perſons in Humble Life, calculated to promote their Improvement in the Art of Reading, in Virtue and Piety, and particularly in the Knowledge of their Duties peculiar to their Stations. 12mo. Pp. 336. 3s 6d. Longman and Co. 1808.

THESE Leſſons are very well calculated to anſwer the purpoſe for which they were compoſed. Both the deſign and the execution are highly creditable to the author.

MISCELLANEOUS.

Debates in Parliament reſpecting the Jennerian Diſcovery, including the late Debate on the farther Grant of 20,000*l to Dr. Jenner; together with the Report of the Royal College of Phyſicians of London on the Vaccine Inoculation. With Introductory Remarks.* By Charles Murray. Pp. 184, 8vo. 5s. Hatchard, Murray, &c. 1808.

WE think that Mr. Murray has done a public ſervice in collecting theſe Debates, and giving them a more regular character; for whether vaccination ſhould eventually be found uſeful or injurious to ſociety, although we do not yet doubt its utility, we ſhall ever contend for the ſound policy of the meaſure of beſtowing the moſt liberal reward on the diſcoverer, eſpecially at the preſent calamitous and critical period. The Report of the Royal College of Phyſicians, with ſome other ingenious papers on the mortality of ſmall-pox, are properly added to this collection of Debates, which contain much leſs *nonſenſe* than we uſually hear reported from the auguſt aſſembly in which they were delivered. It is but juſtice to add, that Mr. Murray's Introductory Remarks are wholly exempt from that odious ſcurrility which has diſgraced moſt of the latter productions on vaccination, and that he writes with gentlemanly decorum and rational diſcrimination.

Vindiciæ Luſitaniæ; or an Anſwer to a Pamphlet entitled "The Cauſes and Conſequences of the Emigration to the Brazils." By Edward James Lingham, Eſq. Pp. 69. 8vo. 2s 6d. Budd. 1808.

WE cannot but regret that any one poſſeſſing ſuch a knowledge of the ſubject on which he writes, and with ſo much talents as Mr. Lingham, ſhould have thought it not unworthy of him to anſwer the deſpicable, ignorant, and malicious pamphlet published under the above title. It bears the moſt unequivocal marks of being the production of one of the meaneſt and moſt ignorant panders of a deſperate party that ever iſſued from the preſs. To ſay that every ſen-

tence of it is a vulgar and groſs calumny on the Prince and people of Portugal would be ſlight condemnation; it is plain that the writer knew nothing of either, and that his only ſtudy has been, without any regard to truth or falſehood, right or wrong, to pour out his ſuppoſed incenſe on the altar of a party, which however was not ſo baſe as to accept it for a peace offering. Extraordinary events, as well as the manly and explicit declaration of war againſt Buonaparte by the Brazilian Court, have placed the conduct of the virtuous Prince of Brazil in ſuch a conſpicuous and juſt point of view, that they who formerly were the firſt to revile him, are now, we hope from compunction, the moſt forward and the moſt noiſy in their expreſſions of applauſe. Still, however, the ſufferings of the unfortunate people of Portugal from the wanton cruelty of the French muſt excite the commiſeration of every humane mind. "A French army," obſerves Mr. Lingham, "when *unoppoſed*, takes poſſeſſion of a country pretty quietly, promiſing protection and happineſs to all who ſhall bow their heads at the name of the invincible Napoleon. Ill-fated Portugal, however, has fared worſe. An eye-witneſs aſſured me, that the country from the frontiers to Abrantes is one ſcene of ruin and deſtation. The peaſants abandoned their cottages, and fled with their wives and children to the neighbouring mountains; and the enemy, diſappointed in *many reſpects* by this unexpected flight, ſet fire to thoſe peaceful dwellings, and marked their progreſs by ſuch a line of deſolation as might have ſerved to retrace the march of the moſt ſavage barbarians."

We ſhall mention one inſtance of the diabolical diſpoſition of the French in Portugal. A ſubaltern officer and a few privates wiſhed to have ſome freſh fiſh one day at Aldea Gallega, a ſmall town in the oppoſite ſide of the river at Liſbon, inhabited chiefly by fiſhermen; they could not be ſupplied, and in revenge they cut with their ſwords all the fiſhing nets to pieces: the conſequence of which was that ſeveral of the poor people's families literally *died with hunger*, as they could neither purchaſe nor make other nets, the cordage being all uſed to equip the fleets!

Antiquity, a Farce, in two Acts. Pp. 45. 8vo. Chapple. 1808.

HAD the anonymous author of this Farce interlarded it with a plentiful portion of buffoonery and nonſenſe, it would have obtained a repreſentation on ſome of our theatres; but, as it contains only rational ſatire, mixed with a little delicate humour, he ſhould not have expected that it would be received among the animal exhibitions which annually diſgrace our places of public amuſement, and vitiate the taſte and the morals of the community. "Antiquity," conſidered as a juvenile piece, is by no means devoid of merit, and although in the preſent ſtate of the ſtage it would perhaps be imprudent to adviſe the author to purſue ſuch a ſtudy, yet if we withhold that advice, it is not that we think him deficient in talents to attain ſome eminence in this department of literature.

An Examination of the Charges maintained by Meſſrs. Malone, Chalmers, and others, of Ben Jonſon's Enmity, &c. towards Shakeſpear. By Octavius Gilchriſt. Pp. 62. 8vo. 2s 6d. Taylor and Heſſey. 1808.

WE ſhould have conſidered any examination of the opinions of Meſſrs. Malone and Chalmers as frivolous as the *likes* or *diſlikes* of old maids over a deleterious cup of green tea, were it not ſuſceptible of many curious digreſſions on the ſtate and progreſs of our language and manners about two centuries ago. If it were not for the "ſtrange caprice and phantaſie" which occaſionally traverſe men's minds, it would be difficult to believe that any man could for a moment ſeriouſly believe that Jonſon bore any mean jealouſy or enmity towards Shakeſpear, after the epitaph and eulogium which he addreſſed "to the memory of his beloved Mr. William Shakeſpeare, and what he has left us." The unhappy critics who maintain this opinion, perhaps, think that they are honouring the genius of Shakeſpear, whereas they are hewing it "with three ruſty ſwords" to a level with that of Jonſon. Jealouſy cannot exiſt but where there is a certain degree of equality, which degree appears never to have exiſted neither in the mind of Jonſon nor in any of his cotemporaries. Mr. Gilchriſt, however, defends old Ben with conſiderable learning and addreſs, and is "ſo ſharp and ſententious, ſo pleaſant without ſcurrility, witty without affection, audacious without impudency, and learned without opinion," that we were tempted to confeſs, in the language of his acquitted client—

"——————— his writings to be ſuch
As neither man nor muſe can praiſe too much,"

and to hope that he will ſoon exerciſe his talents on ſome more general ſubject.

Obſervations on the Brumal Retreat of the Swallow. To which is annexed a copious Index to many Paſſages relating to this Bird in ancient and modern Authors. By Philochelidon. Second Edition, with Additions. Pp 32. 8vo. W. Phillips. 1808.

THESE Obſervations are written *con amore*, as the ſignature implies, and diſplay, without the diſguſting affectation of pedantry, very extenſive reading and learning on the ſubject of natural hiſtory in almoſt all the European languages. The queſtion how or where does the ſwallow tribe paſs their winter, is ably and minutely inveſtigated, numerous reſpectable authorities are cited, and the general reſult is that they migrate to a more ſouthern climate. Several curious and intereſting anecdotes and obſervations are collected into a narrow compaſs, and various accidental occurrences, which have been miſtaken for natural phenomena, are mentioned and explained. To all who have any taſte for natural hiſtory, particularly ornithology, this tract will be highly acceptable; and although there are few birds ſo ſingular, as it furniſhed a proverb familiar in ancient Greece, Rome, and every country in modern Europe, yet, as friends to this

virtuous ſcience, we ſhould feel obliged to the learned and able author (we preſume a Friend) if he would purſue his reſearches, and favour the world with the reſult of them, on ſome other birds, ſuch as the cuckoo, for inſtance. An Appendix is added, containing, beſides a reference to about thirty Greek and Latin writers, and above one hundred and fifty moderns, the names of the different ſpecies of ſwallow, as denominated by Linnæus, in Anglo-Saxon, Engliſh, Swediſh, Spaniſh, Daniſh, Icelandiſh, Norwegian, Teutonic, German, Dutch, Laplandic, Corniſh, Welſh, Ruſſian, Greek, Latin, Italian, Portugueſe, French, Poliſh, Gælic, Hungarian, Armenian, and Turkiſh.

The Hiſtory of the Riſe, Progreſs, and Accompliſhment of the Abolition of the African Slave Trade by the Britiſh Parliament. By Thomas Clarkſon, M. A. 2 vols. 8vo. Pp. 1164. Longman and Co. 1808.

ALTHOUGH our opinion is known to be widely different from that of all the friends to the abolition of the ſlave trade, yet it is but juſtice to obſerve that the zealous and indefatigable efforts of Mr. Clarkſon for the accompliſhment of an act which he conſcientiouſly believed to be highly neceſſary to the welfare, proſperity, and character of his native country, are highly praiſeworthy. To thoſe who concur with him in ſentiment on this ſubject theſe volumes will be a valuable acquiſition, as they contain all the principal facts and arguments which have been advanced in ſupport of the meaſure.

A new and accurate Deſcription of all the direct and principal Croſs-Roads in England and Wales, and Part of the Roads of Scotland; with correct Routes of the Mail Coaches, and a great Variety of new Admeaſurements; alſo, an Account of Noblemen's and Gentlemen's Seats, and other remarkable Objects near the Roads; with ſome of the Topographical Hiſtory; arranged upon a new and more convenient Plan, ſo that the Routes and the Seats relating to them are brought under the Eye in the ſame Page. A General Index of the Roads to the different Towns; denoting the Counties in which they are ſituated, their Market Days, and the Inns which ſupply Poſt Horſes, &c. An Index to the Country Seats and Tables deſcribed. A Table of the Heights of Mountains and other Eminences, from the grand Trigonometrical Survey of the Kingdom, under the Direction of LIEUTENANT-COLONEL MUDGE. *An Alphabetical Table of all the principal Towns, containing the Rates of Poſtage; the Times of the Arrival and Departure of the Mails; the Number of Houſes; and the Population. The Whole greatly augmented and improved by the Aſſiſtance of* FRANCIS FREELING, ESQ., *Secretary to the Poſt Office, and of the ſeveral Surveyors of the Provincial Diſtricts, under the Authority of the Poſt-Maſter General.* By Lieutenant-Colonel Paterſon, Aſſiſtant Quarter-Maſter-General of his Majeſty's Forces. The *Fourteenth Edition.* 8vo, pp. 608. Longman and Co. 1808.

THE ſuperiority of Colonel Paterſon's Book of the Roads over all others, and the extreme accuracy of its intelligent writer, have been ſo long acknowledged and eſtabliſhed, that not a word is left to the critic to ſay upon them; we have, therefore, merely to announce this improved edition to the public, who will find in it all which the copious title-page holds forth to their acceptance, and much more. The labour attending the compoſition of ſuch a book is more eaſily conceived than deſcribed; and to men of real genius and talents, who will ſubmit to it, the public are infinitely indebted. This volume is an indiſpenſible travelling companion, full ſtocked with the moſt uſeful information.

NOVELS AND ROMANCES.

Eversfield Abbey: a Novel. By the Author of the Aunt and the Niece. 3 vols. 12mo.

AMONG the various publications which are hourly riſing from the teeming preſs, and from which reaſon and common ſenſe recoil unſatisfied, if not diſguſted, we gladly ſelect thoſe few, on which we can pauſe with pleaſure and approbation.

The characters introduced in "Eversfield Abbey" are ably delineated, and the hiſtory throughout is as much calculated to further the cauſe of morality as to afford amuſement to every reader of taſte and feeling.

Agnes Eversfield, deprived by death of a moſt amiable mother, ſtruggles with her own ſorrows, and devotes her hours to the conſolation and comfort of her ſurviving parent: in this pious office ſhe is aided by her maternal aunt, and her daughter (Mary Hotham), a lovely and intereſting girl, of a temper naturally good, and of a moſt affectionate heart, but ſelf-willed, refractory, and obſtinate, impetuous in her emotions, and haſty and romantic in her attachments. Mrs. Hotham is a worthy and ſenſible woman, yet poſſeſſing none of that perſuaſive manner, and of that gentle courteſy, which were calculated to win upon the heart of her daughter: ſhe loved her child tenderly, and ſeriouſly lamented the untowardneſs of her diſpoſition, without imagining that her own ſevere manner might in ſome meaſure have ſtrengthened it.

Mary forms a clandeſtine and imprudent connection, elopes with, and marries, a worthleſs being, who, ſoon forgetting the ſacrifices which ſhe has made for him, firſt treats her with inſolence and brutality, and, at length, deſerts her: ſhe is on the point of falling a victim to the error of her heart, and the wiles of a ſeducer, when ſhe is ſnatched from infamy and ruin by a providential interference. Still her high ſpirit is unſubdued; ſhe cannot bear the ſtings of her

own conſcience: in *idea*, ſhe had framed her character *above* the level of ordinary beings; ſhe fell *below* that ſtandard, and her ſelf-love received a mortal wound; but, inſtead of returning to the ſober walks of reaſon and propriety, ſhe followed wildly the eccentric impulſes of mortified vanity. She refuſes to return to her mother and family; throws herſelf into a menial ſituation in the houſe of a farmer; pines, ſuffers, and dies!

The amiable Agnes, on the contrary, paſſes through many trying ſcenes, with unvarying ſweetneſs, fortitude, and prudence; and, having fulfilled every duty, finds happineſs in a union formed on the beſt baſis,----eſteem and affection, ſanctioned by reaſon and propriety.

Whatever may be the private motive which leads to the compoſition of a work of fancy, its writer becomes a public benefactor, when he ſeeks to make his pages ſubſervient to the beſt intereſts of humanity, and ſhews by example, within the ſcope of imitation, the height of excellence, to which a well regulated mind may aſpire, and the miſchiefs which muſt attend every deviation from propriety, or from the ſocial and moral duties; and that women in particular have no enemy ſo inſidious, ſo dangerous, and deſtructive, as the *ſelf-love* which leads them to believe themſelves competent to judge, decide, and act; independently of thoſe whom God and Nature have appointed to be their guides and directors through a world of trial and probation; wherein the utmoſt caution, the moſt exemplary prudence, cannot inſure felicity, yet, where we are never truly miſerable, but when conſcience ſharpens the arrows of adverſity. The author of this little domeſtic ſtory has, in a ſtyle at once ſimple and affecting, elucidated theſe ſerious truths; and we recommend it to the attentive peruſal of every young woman, whoſe *boſom monitor* has not been ſcared from his ſacred ſtation by the encroachments of pride, vanity, and ſelf-ſufficiency. A view of the quick-ſands lurking in the path of every unguarded female, and of the ſorrows which attend all deviation from the narrow path of rectitude, will be ſalutary to many, whoſe hearts may be untainted, even during the wanderings of a wayward fancy; to ſuch, the ſad fate of Mary preſents a friendly warning; and the contraſted conduct of the gentle, pious and unaſſuming Agnes, is calculated to excite the love and imitation of thoſe who are ambitious of excellence in its moſt endeared and endearing characters; thoſe of a good daughter, a good friend, and a good wife! Such is Agnes Eversfield; and ſuch *may be* every young woman, who is humbly attentive to her natural adviſers, diffident of her own powers, and reſolute only in the performance of her duty to her God, her neighbour, and herſelf. We ſhall conclude our remarks in the words of the author.

"Mary Hotham had always been conſidered a young woman of good natural ſenſe, yet, to ſhew how unfit ſhe was to renounce the authority of thoſe who were older than herſelf, no ſooner was [had] ſhe eſcaped, than ſhe broke looſely into every ſpecies of eccentric wildneſs, and, having once taken the reins into her own hands, ſhe did not ſeem likely to give them a check till it was too late to recede!—How

neceſſary is it for youth to reſt on the judgment and advice of the mature in years; how neceſſary is it to conſult them ere they form connections for life; and how highly neceſſary is it that they ſhould not have too great an opinion of their own abilities! Humility is the firſt duty of a Chriſtian. Pride of intellect is a feeling of rebellion towards the Divine Author of our exiſtence, who made us dependant, weak, and frail creatures, that we might evince our *faith* in him, by applying to him for aſſiſtance, and our *love* in the *gratitude* we experience on receiving it."

The Benevolent Monk; or, The Caſtle of Olalla: a Romance. By Theodore Melville, Eſq., Author of the White Knight, or the Monaſtery of Mourne. 3 vols. 12mo.

WE humbly conceive that Theodore Melville, *Eſq.*, might better have employed his hours than in the compoſition through which we have toiled in the hope of diſcovering ſomewhat of the inſtruction, ſtrength of argument, novelty of deſign, and accuracy of ſtyle, which ſhould diſtinguiſh a male writer of romance. We are ſorry to ſay that we are completely diſappointed. There is nothing reprehenſible in his book; but there is little to commend.—The ſtory has been told a thouſand times, in a thouſand different ways. The peace of a happy family is diſturbed by the ambition and criminal paſſions of an unnatural brother: he ſpreads ruin and deſolation round him; riots awhile in his ill-gotten poſſeſſions; but at length falls the juſt victim of his own atrocious conduct; and the injured are reſtored to their former happineſs. In the progreſs of this Romance ſome amiable characters are introduced; but the intereſt which they excite is leſſened by continual breaks in the narrative, the author flying from one ſet of his *perſonæ* to another, ſo abruptly, as to appear to be taking up a new hiſtory, and this without ſkill, or apparent neceſſity. This is, however, a trifling defect, compared with the greater faults diſcernible in the orthography and grammatical conſtruction of the work, which are indeed moſt aſtoniſhing, and unpardonable, in a *Gentleman* and an *Eſquire*. When ſuch condeſcend, from their higher deſtinies, to wield the plume of fancy, they ſhould at leaſt outſtrip their female competitors in claſſical correctneſs and purity of diction. And we moſt ſeriouſly recommend to "Theodore Melville, Eſq.," when next he writes for the public, to have more frequent recourſe to his dictionary, and to endeavour to render his language more *purely* Engliſh. His inveterate uſe of the word *may* for *might*, betrays his country, and is either a defect of education, or a blamable want of attention: at the ſame time we repeat, we have found nothing obnoxious to morality or good manners; and thus far we can applaud him, that he has reſiſted the pernicious example afforded by men of more reſplendent talents, who, with powers to amuſe and to edify mankind, degrade their endowments, and offer an inſult to common ſenſe and decency, by giving to the world publications

alike devoid of wit or morality! If our author has not rendered Virtue as attractive as her nature permits, he in no way has violated the ſacred reſpect due alike to the goddeſs and her fair attendants, Innocence and Modeſty. Herein he towers above many of his fellows; and when he ſhall have corrected the errors which we have pointed out, and gathered in the harveſt of experience, we doubt not his abilities to afford conſiderable amuſement in the line of writing which he has choſen for himſelf.

MISCELLANIES.

☞ *We inſert the following letter, profeſſed to be written in defence of the country clergy, for two reaſons: 1ſt, becauſe we think that the inveſtigation of ſuch charges will produce a public good, by the vindication of merit and by the correction of abuſes; and, 2dly, becauſe it has ever been a rule with the Conductors of this Work, from its firſt eſtabliſhment to the preſent moment, to open a channel of communication to the public for all perſons who have been attacked by writers either in this publication or in any other. Our ſole object is, and ever has been, to render the* PRESS *an inſtrument for the inculcation of ſound religious, moral, and political, principles; through the detection of falſehood, the correction of error, and the eſtabliſhment of truth.*

Such have been the motives in the part which has been taken in every literary conteſt, from the Wanſeian Controverſy *to the* Pictonian Proſecution. *In no inſtance has admiſſion been refuſed to articles on either ſide of a controverſy: thoſe which have attacked our own principles and opinions, and thoſe which have been written in ſupport of them, have been received with equal readineſs. In the* Pictonian Proſecution, *the defenders of Mr. Sullivan found in the Antijacobin Review the ſame channel for their ſentiments through which the attacks on that gentleman had been conveyed; and had Mr.* FULLARTON *himſelf choſen to ſend an anſwer to any article which had given him offence, it would have been immediately admitted. In ſhort, on no occaſion has there been the ſmalleſt heſitation ſhewn to correct any error or miſrepreſentation which may, through inadvertency or miſtake, have been committed, nor an opportunity of ſelf defence refuſed to any who may have conceived themſelves to have been unjuſtly or unfairly attacked.*

EDITOR.

ON MISREPRESENTATION.

TO THE EDITOR OF THE SATIRIST.

Mr. Satiriſt,

COULD I have ſaid of your correſpondent *Melanchon* what the modern *Jeremy Collier* has done of *Flagelantus**, believe me it would

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* See vol. i, p. 489, 490.

have been more congenial to my own feelings, and more in unifon with the object of your miſcellany. But how unlike his predeceſſor *Philip!* Unable to diſtinguiſh his friends from his foes, he has unwittingly belaboured with his ſatirical ſcourge the claſs of perſons whom, of all others, he ought to have beheld with reſpect and admiration; at leaſt, there is one of the bench of biſhops who had once a very different opinion of the men whom this writer has ſo unfortunately held up to ridicule, and we are not informed that the reverend prelate has had cauſe to renounce that opinion.

Whether the Methodiſts amount to "one hundred and ten thouſand, eight hundred and three," to one half the number, or to twice or three times the number, is in my eſtimation of little importance. On the danger to Church and State from the licentious ſpirit which directs their conduct, I am as fully aware as this pretended reformer; that the danger is daily becoming more and more ſerious, I am alſo equally aware: but the method which he has adopted to check or counteract it is ſo very problematical, or rather ſo extremely diſſonant to the end propoſed, that I could not peruſe his letter without the utmoſt ſurpriſe and aſtoniſhment.

It would have afforded conſiderable ſatisfaction, at leaſt, to have been preſented with ſome of his "very cogent reaſons for preſuming to advance, that material injury to our religion is effected through the reprehenſible ſupineneſs of our biſhops and other dignitaries." In vain, however, have I been looking for an elucidation of this ſtrong aſſertion; and my reaſons for concluding that ſuch unqualified charges are, at the loweſt eſtimate, ſtrongly calumnious, not to ſay libellous, will appear in the ſequel.

Though he has drawn the veil over the *great* ſinners, as he doubtleſs conſiders them, the ſcorpion's laſh has been brandiſhed with the moſt unfeeling ſeverity upon the *little* offenders. How far they may be ſenſible of the ſmart occaſioned by ſuch unmerited caſtigation, I pretend not to ſtate; but human nature is not quite ſo inſenſible of injurious treatment, as not to reſent ſuch groſs and wanton charges againſt a body of men, whoſe conduct entitles them to a very different treatment. Let us ſee, then, how far his charges are founded; and whether ſuch an impudent and licentious attack is not itſelf a ſubject for the animadverſion of the Satiriſt.

The manner of executing "the *drudgery* of prayer" at any conſiderable diſtance from the metropolis he ſeems to aſſume as a certain and demonſtrated axiom. There are few perſons who attend divine ſervice in ſuch places, as he tells you, but have expreſſed their indignation at the ſhameful mode in which certain curates perform it. Many of theſe gentry, as he *very politely* expreſſes it, will undertake to get through three, ſometimes four, ſervices in one *Sunday*; and profeſſes to "deſcribe moſt faithfully" the uſual practice of "a country parſon, as galloping up to the churchyard gates, entering the Houſe of God in dirty boots, proceeding to the reading-deſk in a rough great coat, throwing a dingy ſurplice on his ſhoulders, gabbling over

the prayers without either emphaſis or diſtinction." Nor is this all. After this we are told (and the Methodiſts, he may aſſure himſelf, will eagerly demonſtrate a readineſs to believe him) that he "ſkips into the pulpit in the ſame garb, and there excruciates the feelings of the better informed part of his congregation, by ſputtering forth, perhaps, an excellent ſermon, which he was unable to copy correctly, or to deliver with propriety." Yet farther. His aſſigned taſk is no ſooner concluded, as we may fairly infer is his meaning, than he "*ſtrips off his dirty linen*, runs down the iſle*, and gallops away to *ſerve another church;*" and this, he tells us, "is a correct ſketch, though a coarſe one, and by no means a caricature."

Doubting, as he well might, the belief of a London audience to ſuch a deſcription, "accuſtomed to ſee the public offices of our religion diſcharged with the moſt ſcrupulous attention to dreſs, delivery, and demeanour;" even this does not check his unfeeling pen from throwing another philippic at theſe uſeful and laborious clergy, by ſtating how highly "indecorous it is to behold a prieſt ruſh into the ſanctuary of the Deity, in the habit and with all the hurry of a taylor or a rider, ſcudding along for orders." By ſuch an extravagant miſrepreſentation has he endeavoured to pave the way for the inroads of Methodiſm into their provinces, when he farther adds, as a corroborative aſſertion, that "too many of the Engliſh clergy diſcharge the moſt ſolemn duties in this mode." He affects an unwillingneſs to ſtate their private conduct; but cannot leave them without one more imputation, that the regular clergy are *ignorant* or *abandoned;* to which he attributes the increaſe of ſeceders from the Eſtabliſhed Church.

But why, Mr. Satiriſt, has he laſhed the country curates ſo unmercifully, and complimented ſo highly the decency of the London clergy? Was he afraid of intermeddling with the latter, and therefore reſolved to laviſh upon them an indiſcriminate praiſe? Could he find no inſtance in point nearer home? Did he fear that, by ſuch a meaſure, he ſhould raiſe a neſt of hornets about his ears? Could he find no ſpecimens of popular elections into churches and lectureſhips, the latter of which are but too generally occupied by what are called *evangelical preachers?* Could he be ignorant that Diſſenters of every deſcription conſtantly unite their efforts againſt the Church, to ſupport theſe *pious ſervants* of God, and exclude the more orthodox clergy? Could he want examples of theſe in the preſent ſtate of the London churches? If Methodiſts are not every where ſucceſsful, are they not generally ſo? and are not theſe the means by which they are effected? Had he taken a ſurvey nearer home, he would have found ſmall leiſure to wander into the more diſtant parts for ſub-

* Is there not ſome miſtake here? I am unwilling to attribute ſuch a blunder to Melancthon, and I cannot tell how to impute it to the printer. Mr. Gillet is too well known to ſuppoſe that he could commit ſuch an error.

jects of animadverſion. And however, Mr. Satiriſt, he has ſo groſsly calumniated a body of men of which he knows very little, he has unfairly ſpared the more artful ſeducers within his view. But I beg my readers' pardon. Are not theſe very perſons the men whom he wiſhes to exalt for "the moſt ſcrupulous attention to dreſs, delivery, and demeanour?"

Now, Mr. Satiriſt, I will venture to tell you, that this ſtatement, as it relates to the country curates, is a monſtrous calumny; and, under the deluſive pretence of vindicating the State, he is inflicting the deepeſt wound on the Church. I know the country clergy well: the State has been infinitely obliged to them on many occaſions, but in no times more particularly than within the laſt fifteen years. Inſtead of accuſing others of ignorance, this writer advances aſſertions, with no ſparing hand, which he cannot prove, and uncharitably and wantonly invents occurrences which he cannot juſtify. Has he been miſinformed? Why does he raſhly propagate as facts, without having ſtrictly inveſtigated the buſineſs, the moſt illiberal and unfounded violations of truth? Theſe are not ſubjects to be taken up on hearſay evidence: they ſhould be well demonſtrated before they are produced; and charity and humanity would have attributed ſuch occurrences to very different cauſes, as occaſioned by very different motives. That ſome of the country curates are compelled to ſerve three or four churches in one day, is not denied; but the cauſe is wholly overlooked by this writer, and the effect as groſsly perverted. I am perfectly correct in my declaration when I ſtate, that I know many inſtances where pariſh churches have been ſo miſerably endowed (might I not go a ſtep farther, and ſay, rapaciouſly plundered?), that three of them will not clear 100*l* per annum; and yet theſe are vicarages or rectories, under ſeparate patronage, and held by ſeparate incumbents, though ſerved by one curate, whoſe remuneration out of ſuch *valuable livings* (or rather *ſtarvings*) muſt doubtleſs be liberal indeed!! I know them well: I have occaſionally ſerved them. Does Melancthon know no ſuch inſtances? Why, then, write on ſubjects he is ignorant of?

Some years ago, I remember the introduction of an inſidious letter into that reſpectable miſcellany, the Gentleman's Magazine*, which gave occaſion to ſeveral anſwers in the ſame publication, and to a ſpirited pamphlet in the following month†, wherein his erroneous reaſonings and alarming ſpeculations were fully refuted. This very caſe is feelingly introduced and pathetically lamented, but not rigidly and ſeverely cenſured, as Melancthon would have done. It imputes the practice to the true cauſe, and offers ſeveral plauſible theories for remedying the misfortune; but how they are to be reduced to practice is the grand queſtion. But this writer has not even glanced at

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* For September 1796, p. 723, &c.

† "Plain Facts, reſpectfully ſubmitted to the Archbiſhops and Biſhops of the Church of England, on the State of the inferior Clergy," &c. London, Allen, Paternoſter Row. 8vo, 1796.

ſuch a meaſure: *cut* and *flaſh* ſeems to have been his motto; and he has certainly done it ample juſtice.

But farther. That many of thoſe curates who ſerve churches of this deſcription are neither *ignorant* nor *abandoned*, as he has wickedly inferred, muſt be aſſerted with truth. They are moſtly men of exemplary conduct, and very far from conſidering *prayer* as a *drudgery:* they diſcharge their duties conſcientiouſly, to the utmoſt of their power. The phraſe of *getting through* the ſervices, we muſt allow, is very *ſublime* and *elegant*; but perhaps he thought it adequate to the ſubject he was treating. He has talked, indeed, of *galloping* up to the churchyard gates in *dirty boots* and a *rough coat* with much confidence, but with little truth; for two ſtrong facts oppoſe the correctneſs of this ſtatement,---that they can neither afford to keep or to hire a horſe out of their ſcanty incomes; nor in theſe times, when the common conſumption of leather in boots is nearly trebled, and prices nearly doubled, can they generally purchaſe boots. Such luxuries, Mr. Satiriſt (call them preſervatives if you will), are too much for country curates to indulge themſelves with. And, if they have a rough great coat to protect them from inclement weather, I have no doubt it is of the cheapeſt Bath manufacture generally; and he has not ventured to aſſert that it is not of a dark or canonical colour. If he had been upon York woulds, the Wiltſhire downs, or the wilds of Dartmoor in Devonſhire, as I have been, or in many other ſimilar tracts of country in England, on a winter's ſtormy day, much as he has miſtaken his objects of reform, and coarſely as he has daubed his canvaſs in the portrait he has given, humanity would impel me to with him two rough great coats inſtead of one; and he would have good fortune, after all, to keep himſelf from a ſtate of periſhing, with all his inattention to this pretended minuteneſs of dreſs which is alluded to. Even his anceſtor Philip would have found it indiſpenſibly neceſſary to relax that ſtrict decorum, which, in more genial caſes, is highly becoming and laudable.

For the *dingy ſurplice* over his ſhoulders, the pariſhioners or their ſervants alone are reſponſible; ſay, if you pleaſe, the churchwardens or the clerk: but truth ſhould have taught him to ſpare the curate. And as to his *gabbling over prayers*, without either emphaſis or diſtinction, though it may be admitted, as the ſhrewd countryman juſtly obſerved, that he will be compelled to *lay his words cloſe together*, the charge of a want of emphaſis or diſtinction is too general an inference from ſuch ſcanty premiſes, and is moſtly unfounded. He may not have time to read the ſublime ſervice of our Church with all the ſolemnity of which it is capable, or with which it is done in the metropolis, at leaſt in ſome churches or in large towns; but I muſt either have been extremely fortunate to enable me moſt pointedly to deny that it is applicable to ſuch as I have heard (and I aſſure you, Mr. Satiriſt, they have not been a few), or he muſt have been no leſs unfortunate, if he *really* writes from his own knowledge: of this, however, I am doubtful, and your readers are poſſeſſed of ſufficient data to be of the ſame opinion.

The ſame obſervations will preciſely apply to the very elegant phraſe of *ſkipping into the pulpit* in the ſame garb, where, as he tells your readers, the *feelings* of the *better informed* part of his congregation are *excruciated*——with what?——by his "*ſputtering forth*, perhaps, an excellent ſermon, which he was unable to copy correctly, or to deliver with propriety." The application of this phraſe I am unable to diſcover, though years have rolled away in this ſort of ſervice. The better part of a country congregation uſually manifeſt a very different diſpoſition. But THEY, too, muſt be calumniated, to complete the daubing. Their feelings are commonly the feelings of humanity; their conduct widely varies from this abominable ſtatement. They conſider the labour and fatigue of the country curate with compaſſion; and they arrange their domeſtic concerns ſo as not barely to be ready to enter the church with him at the appointed hour, but to ſupply him with ſome refreſhment, without loſs of time, to enable him to ſupport ſuch exertions. The *elegant* phraſe of *ſputtering forth an excellent ſermon* has been rightly qualified with a *perhaps*; but that has reference to the ſermon, not to the mode of delivery. Yet if he is ſo *ignorant* as to be unable to copy correctly, he muſt have had uncommon good fortune either in ſelecting this pretended excellent ſermon, or in having ſome more intelligent friend who has had the goodneſs to point it out for him. But, generally ſpeaking, moſt of the country curates have enough of their own to perform, without troubling themſelves about their brethren. The homely proverb, that *proffered ſervice ſtinks*, moſt commonly precludes all buſy interference in thoſe reſpects; and you muſt have obſerved, that the ignorant are ſeldom the firſt to be conſcious of their own defects, or to diſcover the prudence of ſoliciting advice, without which probably it will ſeldom be given.

But I beg your pardon, Mr. Satiriſt, for one obſervation at the beginning of my letter, that I could not perceive on what ground he attributes theſe miſchiefs to the reprehenſible ſupineneſs of our biſhops and dignitaries. He might bear this laſt circumſtance in his mind,----that the biſhops are either negligent in conferring orders on any ignorant blockhead, or regardleſs in what manner the curates diſcharge their miniſterial functions after they have obtained orders: both theſe inferences are unwarranted by experience. Why is it that ſo few general ordinations are held in country dioceſes, whereat ſome are not *plucked*, as the phraſe is? that is, returned or diſmiſſed for inſufficiency of learning. Or to what purpoſe are the ſeveral viſitations by themſelves or their archdeacons, accompanied, as they commonly are, with appropriate ſermons and important charges, but to preſerve attention to the proper diſcharge of miniſterial duties?

It was highly neceſſary to obviate this by the way, as a poſition which might preſent a formidable front, though abſolutely untenable. I ſhall now proceed to the cataſtrophe of this coarſe and diſguſting ſcene, and briefly examine the rough daubing with which the canvaſs has been ſo grievouſly plaſtered. He has no ſooner ended this *excellent ſermon*, as it is termed, than he *ſtrips off his dirty linen*, which,

as I have obſerved, is not *his*, runs down the iſle*, and gallops away to ſerve another church. When every part of his time is apportioned, he has none to waſte in needleſs ceremony: his people know it; they do not expect it; they are all, at leaſt, *ſo well informed* as to know that his preſence is neceſſary elſewhere. How far, then, this very coarſe ſketch is a correct one, I am ſure I may ſubmit to the judgment of your readers.

I am happy to find that he treats the London clergy and the London audiences with due reſpect; but on that ſubject it will be needleſs to enlarge on what I have already obſerved: and when I look forward to the ſubſequent philippic, which he appears anxious to impreſs on the reader's mind at parting, I think it not unwarrantable, Mr. Satiriſt, to doubt that all is not ſound at heart. What elſe can we think, when the laſt brandiſh of his ſcourge is directed at the "indecorous conduct of a prieſt ruſhing into the ſanctuary of the Deity in the habit and with the hurry of a taylor or a rider ſcudding along for orders?" To ſay nothing of the diſcordance of his metaphor, does it not demonſtrate too forcibly how very deſirous he is of calumniating the character of the country curates, and ſtabbing the church through their ſides?

With what I have already obſerved on his charge, that the regular clergy are *ignorant* and *abandoned*, I might reſt ſatisfied; and on what he ſays, that "all who are not *with him* are *againſt him*," I might remark, that he has inverted the expreſſion of our great Maſter, to ſave appearances, as the proper expreſſion would have made againſt him, and not for him: but the liberty he has taken of inverting the whole chain, is a perverſion which cannot be tolerated.

VINDEX.

ECCLESIASTICAL DISCIPLINE.

TO THE EDITOR.

Sir,

NOT having the opportunity of regularly peruſing your excellent Review, I did not till lately ſee the numbers for the months of April and May [1808], or the ſtrictures on my former letter.

The adoption or aſſumption of a title which cannot be fairly and fully ſupported muſt ever ſubject the pretender to ridicule or contempt. In this light your correſpondent under the ſignature of "Veritas" muſt appear—*quaſi Lucus à non lucendo*—who aſſumes facts which have no foundation whatever in truth, and then advances arguments in ſupport of them. It appeared by the evidence of both the Biſhop and Archdeacon, upon the trial alluded to, that they did *not ſummon the parties before them*, and that *no inveſtigation was inſtituted*, though repeatedly and anxiouſly demanded by the defendant.

Your remarks being ſo pertinent and juſt upon the ſubject, I ſhall not condeſcend to reply to your other correſpondent under the ſigna-

* See the note on p. 438.

ture of "Sobrietas," who, though evidently aware of the infirmities of his friend, wants either knowledge of the facts, or arguments to defend him.

I am, Sir, your moſt obedient ſervant,

Aug. 12, 1808. PHILO-ECCLESIASTICUS.

CRIM. CON. TRIALS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

BEING a conſtant peruſer of your monthly publication, and conſidering it as an energetic, watchful guardian over the morals and immorals of the day, I flatter myſelf you will have the goodneſs to admit a few obſervations on the very extraordinary ſpeech of a learned counſel in a late notorious caſe of crim. con. It is ſufficiently painful to a religious and ſerious obſerver to witneſs the growing prevalence of the enormous crime of adultery in the higher circles, but to ſee it ſoftened into a ſort of virtue by the power of eloquence is truly diſtreſſing. The ſtory to which I allude is too well known to require much dilating upon.

"A lady of rank, who had been four years married, bleſt with a little cherub, and with the affection and polite attention of her huſband [as affirmed by the witneſſes], receives day after day the ſtolen viſits of another gentleman, whom Mr. G— wittily pourtrays as the ambaſſador of *Almighty Love*, but ſays, in this caſe there was no breach of friendſhip or hoſpitality, as the gentleman could not be proved to have been at the table of the plaintiff." Is it then neceſſary, in order to conſtitute the crime of ſeduction, that a man ſhould have eaten of the beef or mutton of the injured party? If ſo, let our young rakes beware when they are bidden to a feaſt, leſt it prove a ſnare unto them. "But this is a caſe of compaſſion," ſays Mr. G—. Would to Heaven the baſe ſeducer could ſtop for a moment to compaſſionate the wretched ſtate of an almoſt heart broken huſband, deprived of all his "ſoul held dear;" his little innocents of the tender care of a mother, and ſtained in a degree with infamy!

After a comment (juſt enough) upon the evil effects of faſhionable manners, Mr. G— proceeds: "the huſband goes one way, the wife another, *or* he attends his *duty in Parliament*. An *agreeable ſaunterer* (a genteel name for an infamous ſeducer) ſteps in; the viſit is repeated again and again [quite a caſe of compaſſion.] Lady B. is queſtioned by her huſband; no ſatisfactory anſwer given; but no criminality ſuppoſed to have commenced; but her *inborn ſenſe of honour* [O! dreadful profanation of thoſe words] taught her, that after ſuch ſuſpicions ſhe could no longer remain in her huſband's houſe." Pity ſhe had not taken a few leſſons from this kind friend a little ſooner. "She *probably* had a partiality which ſhe condemned, and not the ſame undivided affection for her huſband; therefore ſhe walked out with this *agreeable ſaunterer* to vice and public infamy." Now comes the climax of this moral declamation. "What in ſuch a

caſe ought to have been the conduct of the defendant? *That which it had been.*"

Here, Mr. Editor, I make my ſtand, and my blood curdles as I tranſcribe theſe words. A man hackneyed in the ways of vice ſecretly and deliberately undermines the conjugal virtue and peace of a married woman, and his conduct is "that which it ought to have been!" To proceed with Mr. G—: "ſhe communicates to him her huſband's ſuſpicions; ſhe could not look him in the face; ſhe was ruined paſt redemption. What could the Defendant do other than become her *protector*?" Horrible perverſion of that comforting word! The hawk the protector of the poor bird he pounces upon. Who had driven her to want ſuch a protector? But to complete this harangue. "Had the Defendant's conduct been otherwiſe than it was, he would not have *credited* the character he had given of him; but would have deſerved *greater* damages than any which the Jury, in the preſent circumſtances, could award. This was not the caſe of a common ſeducer, [why not?] but a *ſudden ruin*, as it were, had come upon the parties:—it was not an aggravated but an *unfortunate caſe!!!*"

For God's ſake, Mr. Editor, let not our learned Counſel plead the cauſe of vice and infamy quite ſo point blank; let them be contented to talk of the weakneſs of human nature; modeſtly to palliate, not boldly to ſupport vice. I will allow them to pour forth a torrent of ſuch flimſy fallacy as a child of eight years old would ſee the weakneſs of, but cannot endure that they ſhould plead the cauſe of deliberate ſeduction for money, for fame, for any thing. Will not the unſtable giddy wives, the riſing *agreeable ſaunterers* of the day, who are juſt dreaming of miſchief, naturally catch at ſuch arguments from a learned Counſel? God forbid that the cauſe of vice ſhould receive aid and ſtrength from thoſe who have conſumed the midnight taper to hoard up knowledge of our laws, to qualify them to diſpenſe it to thoſe leſs converſant in them. The love of morals and religion in our higher circles are not, unfortunately, too high. I hope the learned Counſel may chance to caſt his eye upon this; I would not willingly give cauſeleſs offence to any one, but I would wiſh him to conſider the difference, morally ſpeaking, of *ſupporting* a bad cauſe, and *making it appear a good one.*

Earneſtly requeſting you to allow a ſmall ſpace in your miſcellany to theſe or to ſome obſervations on the ſubject, I ſubſcribe myſelf,

With due reſpect, in plain Engliſh,

A WARM FRIEND TO VIRTUE AND DECENCY.

July 25, 1808.

CHARACTER OF LEWIS THE EIGHTEENTH.

AT a moment when the univerſe, our own happy land alone excepted, is the prey of anarchy, and devoted to horror and confuſion, a reflecting ſpirit naturally looks around for ſome rallying point,

ſome object, *whence*, and from *whom*, the bleſſings of peace, order, and felicity, may once more ariſe to heal the wounds of ſuffering humanity, and to reſtore deluded man to the paths of duty and ſubordination, to the knowledge of his beſt intereſts, and to the bleſſed interchange of ſocial ſervice, the bond of union, and the ſeal of happineſs!

The philoſopher and the philanthropiſt, allied to no party, ſwayed by no intereſt but the univerſal principle of peace and good-will to all men, "ſtill caſt around an *equal* eye." Undazzled by imperial ſplendor, it traces the vices that deform a conqueror, and penetrates the veil that affliction, malice, and ignorance, have thrown around a wiſe, a virtuous, and a perſecuted Prince! The one glaring in terrific radiance through the world, and ſpreading deſpair, ruin, and conſternation, in wide and increaſing circles; the other great in native goodneſs, waiting ſubmiſſively the will of Him, "by whom kings govern, and princes decree juſtice."

In dignified ſolitude, cultivating thoſe talents and virtues which are alone calculated to ſecure the happineſs of a people and the protection of Heaven; and, if the tear of keen regret, the ſigh of ill-repreſſed ſorrow, or the aſpirated prayer for better days, force a preſage from his labouring heart, it is for others that he weeps, for others that he breathes the trembling ſigh, and lifts to Heaven the ſupplicating voice; for the brave, the generous, companions of his ſad exile; the noble and exalted few who have ſtood firm amid a ſea of trouble; the patriot band, whom neither perſecution could daunt nor temptation allure from the ſtation where duty and affection have placed them: for theſe he aſks,----the means to recompenſe, the means to bleſs; while for the deluded multitude, falſe to their God as to their king, he prays----the power to pardon, and to make them happy!

In the laſt aſylum of the ſuffering earth, in our own unrivalled Britain! famed for arts and arms, and ſtill more celebrated for the virtues that guard its ſacred ſhores, this ſon of ſorrow, this illuſtrious wanderer, has found a refuge and a reſting place. May the ſpirits of Peace and Hoſpitality hover round the roof that ſhelters ſuffering royalty; and from the coaſt of Albion may he aſcend the throne of his anceſtors, to reſtore tranquillity and order to the long diſtracted world!

The real character of this Prince has hitherto been little underſtood, and in ſome inſtances groſsly miſrepreſented: to ſhew it as it *is*, this ſlight ſketch may ſuffice; though a mere outline, it is faithful, and drawn by a hand which neither intereſt nor partiality has guided.

Born to a rank the *moſt* elevated, and reared in a court the *moſt* brilliant and ſeductive, Lewis the Eighteenth, undazzled by the ſplendors that environed him, at a very early period of his life, conceived the noble ambition of rendering the advantages of his birth and ſituation ſecondary objects of admiration. Grandeur could attract only the herd of flatterers, the paraſite dependants of a court;

and, with a mind conſcious of innate worth, he took a bolder aim; ---he would be loved, admired, and eſteemed, not only as a Prince, but as a MAN! For this, he gave the hours of youth to deep and conſtant ſtudy: Nature was his friend; ſhe had gifted him with ſound judgment, a pure taſte, and a retentive memory. Theſe advantages, united to a patient perſeverance in the path he had choſen, produced their natural effect; and all who had the honour to approach him were aſtoniſhed by the variety and value of his acquirements; and ſoon the public opinion of his talents and genius was ſuch, that many works of uncommon merit, of whom the authors were unknown, were attributed to him.

The misfortunes of this amiable Prince have not deſtroyed his taſte for ſtudy, though they have changed its more immediate object. In the hours of happineſs, when Providence and fortune bleſſed him in a ſtation alike removed from the cares of greatneſs and from perſonal apprehenſion, the charms of polite literature and the belles lettres had principally his homage; but, placed by the deplorable martyrdom of his auguſt brother, and the aſſaſſination of his nephew, in a poſition where even his mind was no longer his own, he devoted all its ſplendid powers to the increaſe of that knowledge which could beſt ſerve his ſubjects, when, conſcious of their ingratitude, they ſhould ſeek peace in the ſhelter of his paternal arms. Hiſtory, the law of nations, the languages, politics, and the arts of government, have employed the hours dedicated to ſerious occupation; while in the ſublime precepts of unbigotted religion, and in the ſtudy of pure morality and of *true* philoſophy, he has at once found a conſolation under affliction, and a pious reſignation to the will of God.

The reſult of a life ſo paſſed is obvious: to as much knowledge as ſuch perſeverance can be ſuppoſed to acquire, is united an intellect at once luminous and ſtrong; his converſation is inſtructive and pleaſing, his reaſoning ſound and liberal, and his general manners are elegant, perſuaſive, and dignified. From the hereditary courage of the Bourbons, Lewis the Eighteenth has, in many *perſonal inſtances*, ſhewn that he is no apoſtate; and his noble reply when the Uſurper propoſed to him the *renunciation* of the throne of France, proved that no one is more worthy to aſcend it.

A ſtrong and natural regret follows this conviction. Thus worthy, thus endowed by Nature and Education, had he been preſented to his deceived and erring people, would not his talents, his virtues, his ſufferings, and their own hearts, have drawn to his ſtandard a great majority, who, perchance, may only want the *power* to return to their allegiance? Might not the bloodſtained Uſurper have long ſince been driven to his original obſcurity, and Europe have again felt the bleſſing of a ſolid and a laſting peace?

Perhaps it is not yet too late to indulge the *hope* of an event ſo ardently to be deſired; and, ſhould a proper occaſion offer, the Legiſlature will, doubtleſs, direct every energy to the point moſt likely to produce the due effect. The flames of civil war in France were ſmothered, not extinguiſhed; many a ſpark of loyalty and honour is

ſtill fondly cheriſhed in boſoms neither debaſed by tyranny nor chilled by time. A breath may again fan them into a blaze of *genuine liberty;* when, caſting off the galling yoke of ſlavery which arrogates the ſacred name of freedom, they may ſhew to ſurrounding nations that REVOLUTION is not REFORM; that a change of rulers is often but an increaſe of miſeries; and that in the *reſtoration of legitimate power*, and the *maintenance of order*, can alone be found SATISFACTION FOR THE PAST and SECURITY FOR THE FUTURE.

THE LIBERAL LORD:

A FRAGMENT.

Qui capit, ille facit.

No ſcandalum magnatum, I declare it;
If the cap fits, why let his Lordſhip wear it.

NOW take the glaſs, and you a Lord ſhall ſee,
Whoſe pliant principles with all agree;
Who bows to every Chancellor the knee.
To Erſkine firſt with ceaſeleſs ſuit he came,
To Eldon next his ceaſeleſs ſuit the ſame.
Haughty and mean, in him the two accord,
He ſues a Beggar, or demands a Lord.
"Give, give,—or inſtantly I leave the court,
"And ROMULUS*, not CHURCH and KING, ſupport."
Thus, thus he graſps at all within his reach,
Nor quits his hold—an everlaſting LEECH.

O let me ſing this memorable† Peer
With barely *ſixty thouſand pounds* a year,
Whom timid miniſters oblige and curſe,
Who pays his ſervants from the public purſe;
Strips Church and State to ſave his private pelf,
MAMMON his god, his only object SELF;
Who boaſts this glorious, this exalted fame?
Why mention hungry, harpy ———'s‡ name?

S.

TO THE EDITOR OF THE ANTIJACOBIN.

LINES ON SEEING A PORTRAIT OF THE RIGHT HON. CHARLES LONG, M.P.

AS o'er th' untimely grave of PITT we bend,
'Tis ſome relief to ſee his favrite friend;

---

* Anglicè, Lord Grenville.

† Alliter, miſerable.

‡ Alliteration is a beautiful figure in proſe or verſe.

In the high ſanction of his choice we find
The certain ſtamp of a congenial mind.
The virtuous miniſter, the patriot ſage,
The ſureſt guide for every future age!
While he, ordain'd tremendous war to wage
With Gallic tyranny's o'erwhelming rage,
Devoted life to prop the glorious plan
Which beſt maintains the ſocial rights of man:
Thoſe, proud to aid him in the great deſign,
Propt too theſe arts* which poliſh and refine,
That ſofter charms to Britain may belong,
And render her as graceful as ſhe's ſtrong.
Thy manners faithfully depict thy mind,
Though mild yet ſpirited, and firm yet kind;
Not the ſmooth ſubtlety of ſmiling art,
A courteous mien and an inſenſate heart,
But frank, yet guarded, as if form'd to blend
The prudent ſtateſman and engaging friend.
Such is thy worth, and all that worth may trace
Clear in the lines of an ingenuous face.

* It is well known that this gentleman was one of the moſt active and liberal among thoſe patriotic friends of the arts who eſtabliſhed the Britiſh Gallery in Pall Mall, and that he has at all times been ſo for the encouragement and protection of Britiſh genius.

LITERARY INTELLIGENCE.

MR. Drakard, of Stamford, is now printing a Guide to Burleigh Houſe, the Seat of the Marquis of Exeter, to be embelliſhed with engravings by Meſſrs. Storer and Greig, from drawings by Mr. E. Blore. This work, it is expected, will be ready about Chriſtmas next.

CORRESPONDENCE.

THE communications of ſeveral correſpondents, with the Continuation of an "Original Itinerary of Spain," ſhall appear in the APPENDIX to the preſent Volume, which will be publiſhed on the firſt of October, and which will contain the uſual Hiſtorical Sketch of Politics; including ſome intereſting Particulars of Spain and Portugal, and a copious Review of modern French, Spaniſh, Portugueſe, Italian, and German Publications.

APPENDIX

TO

VOLUME XXX

OF THE

ANTIJACOBIN REVIEW AND MAGAZINE.

Œuvres complètes de Vauvenargues, &c.

The complete Works of Vauvenargues; a new Edition, with the Addition of several new Pieces never before published, with critical and grammatical Notes. To which is prefixed an Account of the Life and Writings of the Author. By M. Suard, Perpetual Secretary to the Class of French Language and Literature in the Institute, &c. 2 vols. 8vo, about 720 Pp. Dentu, Paris. Imported by Deconchy, London.

THERE is no language which contains such numerous inflated and inane eulogies on literary or other distinguished characters as the French, and perhaps none other in Europe so totally devoid of *one* work which can be justly called biographical. Even the Eulogies of D'Alembert, which are unquestionably the best in that language, appear very contemptible when considered as eloquent pieces of literary biography. The characteristic genius indeed of Frenchmen is by no means well qualified for such an undertaking, which peculiarly requires the exercise of an acute and sound judgment, with impartial sentiment, two qualities so rare as to be nearly unknown, and almost inconceivable or incredible in France. All their *eloges* and *notices sur la vie* of great men only present a bird's eye view of their subject in his most favourable attitude, decorated in his best drawing-room apparel, and this too frequently more with the design of displaying the talents of the painter than the fidelity of the portrait. They may be said to paint rather than delineate characters, which they exhibit more by colours than by features. Their shading is striking, lively, and sometimes not unnatural, but always indefinite, monotonous, and almost equally applicable to every subject of any learned or political distinction. We may study such pieces with the utmost assiduity, and thereby

become familiar with the talents, taſte, acquirements, and manner of the artiſt, but never be the leaſt better acquainted with the ſpirit and genius of the original. In this reſpect, indeed, the academical elogy muſt be acknowledged greatly inferior to the finiſhed canvaſs of the artiſt, who never fails to preſent the obſerver at leaſt with the countenance of his hero, in which the characteriſtic effects of the predominant paſſion may generally be developed. The imperfect conceptions, however, of the nature and importance of biography by Frenchmen will be ſufficiently evident from the very defective "account of the life and writings of Vauvenargues," by M. Suard, prefixed to theſe volumes. The literary reputation alſo of this author, who has here indeed attempted, but with little ſucceſs, to deviate from the uſual ſtyle of ſuch memoirs, is an additional proof of the inferiority of the French in biographical writing. We ſhall tranſlate the principal particulars of this intereſting life, which M. Suard has occaſionally varniſhed with moral apophthegms and philoſophical dogmas, that are not leſs friendly to ſophiſtry and error than to truth.

"Luc de Clapiers, Marquis of Vauvenargues, ſprung from a noble and ancient family of Provence, was born at Aix on the 10th of Auguſt, 1715, epoch of the death of Lewis XIV. The brilliant age juſt finiſhed had produced in every ſpecies of literature models which have not been equalled, but which at the ſame time diſſeminated thoſe germs of taſte and emulation which have not been unproductive. It is in the nature of things that an epoch of taſte ſhould ſucceed one of genius; unfortunately, however, this does not always happen: but what is ſtill more rare, is that the ſame age ſhould unite to the improvement of taſte the invention of genius. This union will characteriſe the merit of the 18th century in the eyes of poſterity, when a miſerable ſpirit of party, ſprung from extraordinary circumſtances and ſupported by the moſt baſe motives, ſhall have ceaſed to ſpread a ſhade on a truth inconteſtable to every enlightened mind.

"Some writers limit the ſenſe of the word *genius* too much. I think that every production of the mind which preſents new ideas under an intereſting form, and which bears in the thought, as in the expreſſion, a character of vigour and originality, is the work of genius; in this view I do not fear to conſider Vauvenargues as a man of genius, although he cannot be placed among the firſt rank of creative geniuſes and of original talents. It is very certain that he owed to nature only the talent which he evinced in his works. The occupation of his early years ſeemed more proper to give him a diſlike to literary ſtudies than to cultivate his mind and his taſte. A feeble conſtitution and uncertain health injured the ſucceſs of the firſt inſtructions which he received. Bred in a college, he manifeſted little ardour for ſtudy, and left it with a very ſuperficial knowledge of the Latin language. By birth and the wiſh of his parents he was

early called to the ſervice, where the deſires of youth and the diſſipations of a military life ſoon made him forget the little that he had acquired at college, and he died without being able to read Horace or Tacitus in their original language.

"The whole life of Vauvenargues would ſcarcely compoſe the youth of an ordinary man; he died at the age of thirty-two, and in ſo ſhort a life very few years appear to have been employed to conduct him to the kind of celebrity he attained. At the age of eighteen, in 1734, he entered the ſervice, and that ſame year made the campaign of Italy, as ſecond lieutenant in the King's regiment of infantry. This was not a ſchool where he could prepare materials for his "Introduction to the Knowledge of the Human Mind;" it was not in a camp, in the midſt of active operations of war, that a young officer of eighteen years of age ſhould find the means of forming his heart and mind to a taſte for meditation and ſtudy. But nature, in endowing Vauvenargues with an active ſpirit, gave him at the ſame time that rectitude of mind which directs the movements, and the ſerioufneſs which accompanies the habit, of reflection. To an elevated and ſenſible mind he united the ſentiment of glory and the deſire to make himſelf worthy of it; theſe are the traits which eſſentially characteriſe his writings. He carried into the ſervice the qualities which compoſe the merit of a man of honour rather than thoſe which ſerve to make him remarkable. His figure, although not wanting in ſoftneſs and dignity, had nothing which diſtinguiſhed it advantageouſly among his comrades: the weakneſs of his conſtitution prevented him from acquiring by corporal exerciſes that ſuperiority of addreſs and energy which give to youth ſo much grace and eclat. In fine, an exceſſive timidity, the ordinary torment of youth greedy of eſteem, and hurt at the mere appearance of reproach, too often veiled the brightneſs of his mind, and left only the intereſting and ſweet ſimplicity of his character to be perceived. It was near him that one might conceive that thought which he has ſince expreſſed ſo pleaſingly: '*the firſt days of ſpring have leſs grace than the growing virtues of a young man.*' Mild, temperate, and ſenſible, in every thing like 'the firſt days in ſpring,' his virtue at firſt made itſelf beloved; but time and opportunity only could develope its happy fruits.

"There are writers of whoſe life and character we can eaſily conſent to be ignorant, in enjoying the productions of their wit and talents; but the moraliſt author is not of this number. It is not ſufficient that the teacher of morality makes uſe of his reaſon and intelligence; it is neceſſary that we believe that his conſcience has approved of the rules which he dictates to ours; it is neceſſary that the ſentiment which he wiſhes to paſs into our hearts ſhould appear to have flowed from his own; and before yielding to his maxims the empire which they are deſigned to exerciſe on our conduct, we wiſh to be perſuaded that he who teaches them has himſelf ſubmitted to their utmoſt rigour. It is not only a pure morality, an

upright mind, a ſtrong and enlightened reaſon, which have dictated the writings of Vauvenargues; the particular character of elevation which diſtinguiſhes them can belong but to a ſoul of a ſuperior order, and the mild indulgence which mixes with the moſt noble movements cannot be the ſimple product of reflection, and the reſult of combinations of the mind; they muſt be the effuſions of the beſt natural diſpoſition which reaſon has been able to perfect, but which it could not ſupply. Vauvenargues, in early elevating himſelf rather by the ſuperiority of his ſoul than the gravity of his thoughts above the frivolous occupations of his age, did not contract with the habit of ſerious ideas that auſterity which uſually accompanies the virtues of youth, as they are generally more the fruit of education than experience: education may teach young perſons the neceſſity of virtue, but experience alone can teach how difficult it is. Vauvenargues, caſt upon the world from the firſt years after infancy, learned to know it, before he thought of judging it; he ſaw the weakneſs of men before he reflected on their duties; and virtue, which entered his heart, there found every diſpoſition to indulgence."

Our hero was next at the campaign in Germany, and ſuffered extremely by the exceſſive cold during the famous retreat from Prague in 1742. He returned to France with his health deſtroyed, his ſmall fortune conſiderably impaired by the expenſes of the war, and, in deſpair of preferment, he quitted a ſervice, which after nine years had only procured him the rank of captain. His biographer, M. Suard, in order to exalt his genius, profeſſes to think that his military career was not likely to contribute much to his knowledge; but a military life is the very beſt poſſible for acquiring that kind of knowledge which he appears only to have poſſeſſed, namely, an acquaintance with men and manners, or what is called a knowledge of the world. The habits of a ſoldier are favourable to obſervation, and his diſappointed ambition naturally taught him reflection; hence the ſource of all his knowledge and of his writings, which M. Suard would almoſt willingly attempt to make us believe are ſupernatural. Vauvenargues, failing in military preferment, began to ſtudy hiſtory and the laws of nations, in order to qualify himſelf for a negociator, to which he next aſpired, but with little more ſucceſs than in the army. For this purpoſe he wrote, without any introduction or particular intereſt, a letter to the King, Lewis XV, and his miniſter for foreign affairs, M. Amelot, but, as might be expected, received no anſwer. On reſigning his commiſſion, however, he again addreſſed the miniſter, and received the uſual flattering reply, that on the firſt opportunity he ſhould be employed; but juſt when he returned to his family, to prepare himſelf for his new career, he was attacked with

the confluent ſmall-pox, which diſfigured him, and left him in a ſtate of continual and incurable infirmity. It was then that he found the advantage of his philoſophy and the pleaſures of ſtudy, and in 1746 he publiſhed the firſt edition of his "Introduction to the Knowledge of the Human Mind."

"I have ſaid," obſerves M. Suard, "that Vauvenargues's education was very much neglected. Deprived of the ſuccours which he would have found in the ſtudy of the great writers of antiquity, all his literature was confined to a knowledge of the beſt French authors; but nature had given him a penetrating ſpirit, a juſt ſenſe, and a ſoul elevated and ſenſible. Theſe qualities are very ſuperior to knowledge for forming the taſte; and perhaps even the want of inſtruction, in leaving his excellent mind more liberty in its developement, contributed to give his writings that character of originality and truth which diſtinguiſhes them. The ſtudy of the grand models of antiquity is an infinite reſource for thoſe who cultivate literature; it ſerves to extend the mind, direct the taſte, and fertilize the talents: but it is not ſo neceſſary to him who devotes himſelf to the ſtudy of morality and philoſophy; he has more need to ſtudy the world than books, and to ſearch the truth by his own obſervations rather than by thoſe of others. A juſt and vigorous mind, reduced to its own powers alone, is obliged to give an account of every thing to itſelf, as it has received an account of nothing: it finds in itſelf what it could not have found elſewhere, and goes farther than it could have been conducted. If by ignorance it wanders from authorities which would have enlightened its judgment, it equally eſcapes thoſe uſurped authorities which would have miſled it. Nothing impedes it on the road to truth, and if it arrives there it is by paths which it has traced itſelf, without following the ſteps of any one.

"Theſe reflections might be ſupported by a variety of examples. Ariſtotle and Plato had no model but Homer; Virgil, perhaps, would have been a greater poet if he had not inceſſantly had Homer before his eyes; for he is not truly great but by the charm of his ſtyle, in which he does not reſemble Homer*. Corneille created the French tragedy before ſearching in Ariſtotle the rules of the dramatic art; Paſcal as well as Mallebranche had read little, and both deſpiſed erudition. Buffon, occupied with his amuſements till the age of thirty-five, found in the natural ſtrength of his mind the ſecret of that brilliant and pictureſque ſtyle with which he embelliſhed his pictures of nature. Ignorance, which kills feeble minds with inanition, becomes a ſtimulus to ſuperior ones, that obliges them to em-

* Here M. Suard ſubſtitutes opinions for facts, and taſte for argument; a mode he has too often adopted in theſe memoirs, and one in which he may occaſionally claim the ſanction of Vauvenargues' example; but ſuch ſophiſtry cannot for a moment be admitted into any inveſtigation pretending to be philoſophical.—Rev.

ploy all their powers. Nevertheleſs we muſt believe that if Vauvenargues had purſued his career farther, he would have felt the neceſſity of a more extended inſtruction to enlarge the ſphere of his ideas. He would have wiſhed to extend his view over a more extenſive horizon, and he would have judged objects the better of having been habituated to ſee but by himſelf. A part of our errors no doubt originate from want of information, but a greater part ſpring from falſe intelligence which had been preſented to us. He who confines himſelf to the errors of his own mind only, avoids at leaſt the half of thoſe which might miſlead him. '*Fools*,' ſaid Vauvenargues, '*have no private errors of their own.*' V. himſelf is undoubtedly not exempt from errors, but they are his own; thoſe with which one may reproach him are (like thoſe of all men of talents), a tendency to an incomplete view of his ſubject, and precipitation of judgment. He owes alſo but to himſelf a great number of truths which he drew from a mind as ſuperior to the illuſions of vanity as the ſubterfuges of weakneſs, and independent of prejudices eſtabliſhed by faſhion, as well as of opinions accredited by impoſing names."

In 1743 the author entered into a correſpondence with Voltaire, then in the zenith of his glory. From this correſpondence, which continued till the death of Vauvenargues, he derived the greateſt advantage in criticiſing the works of the French poets, particularly Corneille, whom he rather depreciated till aſſiſted by Voltaire. Boileau and La Bruyere are alſo more juſtly appreciated by our author than Moliere. M. Suard compares Vauvenargues, Paſcal, and Rochefoucault, in the following manner.

"The greater part of our (French) moraliſt authors have examined man but on a certain ſide. Larochefoucault, by developing even in the moſt concealed receſſes of the human heart the artifices of ſelf-intereſt, has above all wiſhed to contraſt them with the impoſing motives under which they are diſguiſed. La Bruyere, with views leſs profound perhaps, but more extended and more preciſe, '*has painted man*,' ſaid an excellent obſerver, 'and *the effect which he produces in the world*; Montaigne, *the impreſſions which he receives from it*; and Vauvenargues, *the diſpoſitions which he poſſeſſes in it*.' It is in this eſpecially that Vauvenargues approaches to Paſcal; but the difference in the character and deſtination of theſe two profound writers, has occaſioned a much greater one in the object of their meditations and the reſult of their maxims. Paſcal, devoted to ſolitude, has examined men without ſeeking any intereſt in them, and as inſtruments no longer fit for his uſe; he has penetrated perhaps as far as poſſible into the depth of human weakneſs and miſery; but he has ſearched the principles of it in the dogmas of religion, not in the nature of man, and conſidered his exiſtence here below but as a paſſage of an inſtant to an eternal exiſtence of happineſs or miſery; he laboured but to detach us

from ourselves by the spectacle of our infirmities, to turn all our thoughts and our sentiments towards that eternal life, which is alone worthy of occupying them. The object of Vauvenargues, on the contrary, was to raise us above the weakness of our nature, by considerations drawn from our nature itself and our relations with our equals. Destined to live in the world, his reflections are calculated to teach a knowledge of men, and to profit by it in society. He shewed men their weakness in order to teach them to excuse that of others. 'I believe,' said Voltaire, 'that the thoughts of this young soldier would be as useful to a man of the world made for society, as those of the hero of Port-Royal can be to a solitary who only searches new reasons for hating and despising the human race.'

"It has been observed, that the encouraging sentiment which has dictated the doctrines of Vauvenargues, and the manner, in some measure paternal, in which he has presented it, resembles much more the ancient than the modern philosophers. Larochefoucault humiliates man by a false theory; Pascal afflicts and terrifies him with the picture of his miseries; La Bruyere amuses him with his own whims, but Vauvenargues consoles and teaches him to esteem himself. He thought with Seneca, that '*to learn virtue was to unlearn vice.*' 'The counsels,' said V., 'of old men are like the sun in winter; they enlighten without inflaming. Nothing is so useful as reputation, and nothing produces it so certainly as merit: if glory can deceive us, merit cannot; and if it does not aid our fortune, it will sustain our adversity. But why separate things which reason itself has united? why distinguish true glory from merit, which is the source of it, and of which it is the proof?' Such were the sentiments with which he consoled himself in his infirmity. '*I have always seen him,*' said Voltaire, '*the most unfortunate of men, and the most tranquil.*' 'He knows the world, and does not despise it,' observed Marmontel. 'Friend of man, he places vice in the rank of misfortunes, and pity in his heart takes place of indignation and of hatred. Art and policy never had such an empire over minds as the goodness of his disposition and the sweetness of his eloquence gave him. He was always right, and no one was humbled: the affability of the friend made us love in him the superiority of the master.' 'L'indulgente vertu nous parlait par sa bouche.'

"'It was by an excess of virtue,' said Voltaire, 'that V. was not miserable, because that virtue cost him no effort. A lively and profound sentiment of the joys which virtue gives, sustained and consoled him: and he did not conceive that one should complain at being reduced to such pleasures.' 'It is demanded,' remarked Vauvenargues, 'if the greater part of vices do not concur to the public good as well as the purest virtues? Who could make commerce flourish without vanity, avarice, &c.? But if we had no vices we would not have these passions to satisfy, and we should do from duty what we now do from ambition, pride, or avarice. It is then ridiculous to suppose that vice alone does not prevent us from being happy by virtue: and when vices produce good, it is because they are mixed with some virtues

ſuch as patience, temperance, or courage. Vice obtains no real homage; it is neceſſary to have ſincerity and rectitude even to ſeduce.' 'Thoſe who combat the prejudices of the people,' he elſewhere obſerves, 'believe themſelves not to be people. A man who at Rome had argued againſt the ſacred fowls, conſidered himſelf perhaps as a philoſopher.' This obſervation may be often applied in modern times."

We have now to take our laſt view of our author, and we are ſorry it is not a more intereſting one. Here the parallel with Paſcal entirely ceaſes: Vauvenargues, with all his morality and all his ſufferings, died a determined infidel! After having languiſhed ſeveral years in a ſtate of irremediable ſuffering which he ſupported without complaining, he ſaw his end approaching and inevitable. He ſpoke little, and prepared himſelf without any appearance of fear or inquietude. He died calm, ſurrounded by ſome diſtinguiſhed friends, in 1747. "The ſerenity which he evinced even to his laſt moments, was owing, obſerves M. Suard, to the firmneſs of character with which he was endowed, and to the philoſophy he had formed. He was not ſupported by the powerful conſolations which religion offers to the man who ſuffers, and by the hopes of indemnity, which the proſpect of unlimited futurity excites for the evils of this ephemeral exiſtence. V. had not the happineſs of being perſuaded of the Chriſtian faith; but he had an intimate conviction that there exiſted an infinitely good God, *who could will but the happineſs of the beings whom he had created ſenſible, and who could not puniſh the weakneſs attached to their nature*!* '*O my God,*' cried he, ſome hours before expiring, '*I believe I have never offended thee, and I am going with the confidence of a ſincere heart to fall again into the boſom of him who gave me life.*'" This proud heatheniſm and ſelf-aſſurance convinces us that our author's morality was very inferior to that of Chriſtianity, and that he had no ſenſe of his own ambition, and the falſehoods he was neceſſarily compelled to uſe to effect his advancement. "To the misfortune of incredulity," we are told, "he did not add the folly of glorying in it;" on the contrary, he ſpoke of religion with reſpect, believed it an affair of ſentiment rather than reaſon, and conſidered it neceſſary to the vulgar! "The

* This expreſſion of M. Suard, who is doubtleſs one of Buonaparte's Chriſtians, is very nigh blaſphemy, and could not be uttered by any man who had ever ſeriouſly ſtudied the religion of Jeſus Chriſt, unleſs he wiſhed to controvert it.

intrepidity of a dying unbeliever," he confeſſed, "cannot guarantee him from ſome trouble, if he reaſons thus: I have deceived myſelf a thouſand times on my moſt palpable intereſts, and I may deceive myſelf again on religion; now, I have neither the time nor the ſtrength to examine it profoundly, and I die." Notwithſtanding the profeſſed reſpect for a religion which he did not believe, the following anecdote does him little honour.

"Vauvenargues was urged to receive his curate, who had preſented himſelf ſeveral times to ſee him, but he refuſed. At length they ſucceeded in introducing into his chamber a pious and enlightened theologian, whom the curate had choſen as capable of making an impreſſion on the mind of a philoſopher, ſomewhat erratic, but of good faith. After a ſhort conference between the prieſt and the dying man, M. d'Argental entered his chamber, and ſaid to his friend, 'Well! you have ſeen the good eccleſiaſtic that was ſent to you?' 'Yes,' ſaid Vauvenargues,

'Cet eſclave eſt venu,
Il a montré ſon ordre et n'a rien obtenu.'"

This death-bed ſarcaſm againſt religion no doubt contributed to recommend him ſo ſtrongly to Voltaire, who did not heſitate to prefer his writings to thoſe of Paſcal. "The philoſophy of Paſcal," ſaid he, "is lofty and harſh; that of our young officer mild and perſuaſive, and both equally ſubject to the Supreme Being." The extracts we have already quoted, however, will ſatisfy the reader that the deity of Vauvenargues was a very different being from that of Paſcal, and that the greateſt reſemblance between theſe two writers was in their both ſuffering under incurable diſeaſes. Vauvenargues, however, really underſtood ſomething of human nature, not like the more modern philoſophers,

"Qui ont eu l'art de bien connaitre
L'homme qu'ils ont imaginé,
Mais ils n'ont jamais diviné
Ce qu'il eſt, ni ce qu'il doit être."

The above particulars, with the exception of a few grammatical obſervations, contain nearly all the information which M. Suard has thought proper to give reſpecting the life of this young philoſopher. As to his manner of ſtudying, writing, or reading, nothing is ſaid; his "happy diſpoſition" is extolled beyond meaſure; yet it is confeſſed that he had paſſions, but what they were does not appear. His habits of ſtudy and reflection ſeem to have been chiefly owing to the weakneſs of his conſtitution, to his inordinate ambition, and the natural as well as political checks it re-

ceived. Of his peculiar amuſements during his military career not one is mentioned, nor are we told what author firſt made ſuch an impreſſion on his mind as to give him ever after a literary propenſity, and a taſte for ſtudy. Of his private character we are ſtill more ignorant, and nothing is ſaid whence we may infer whether he was generous or avaricious, charitable or parſimonious, or whether married or ſingle. The additions, however, to the preſent works have been furniſhed by M. de Villevielle, ſon of the late Marquis of Villevielle, the intimate friend of the author; they conſiſt in a great number of "characters," a "diſcourſe on free-will," followed by a "reply to ſome objections," a "diſcourſe on liberty," with a "reply to the conſequences of neceſſity," ſeveral fragments on "juſtice, economy of the univerſe," &c. &c. The "Introduction to the Knowledge of the Human Mind" is divided into three books and forty-ſix ſections under the following heads: "on the mind in general; imagination, reflection, memory; fecundity; vivacity; penetration; juſtneſs, neatneſs, judgment; good ſenſe; profundity; delicacy, fineſſe, and ſtrength; extent of the mind; ſallies; taſte; language and eloquence; invention; genius and wit; character; ſerioufneſs; coolneſs (ſang-froid); preſence of mind; diſtraction; ſpirit of gaming; the paſſions; gaiety, joy, melancholy; egotiſm and ſelf love; ambition; love of the world, of glory, and of the arts and ſciences; avarice; paſſion of gambling; paſſion of exerciſes; paternal love; filial and fraternal love; love of animals; friendſhip; love; phyſiognomy; pity; hatred; eſteem, reſpect, and contempt; love of ſenſible objects; the paſſions in general; of moral good and evil; dignity of mind; courage; and on the good and beautiful." Theſe topics, although generally diſcuſſed with conſiderable ſkill, have been much more profoundly examined by ſeveral writers both prior and poſterior to the Marquis in our own country. Notwithſtanding the author's infidelity, however, his maxims and obſervations intereſt and perhaps alſo inſtruct us more than either thoſe of Paſcal or Rochefoucault. M. Vauvenargues has beſtowed moſt labour on defining the terms uſed in treating of the human mind, ſome of which we ſhall tranſlate in the order above quoted.

"To imagine, reflect, and remember, are the actions of the principal faculties of our minds; theſe are followed by fecundity, then juſtneſs. Sterile minds eſcape many things, and ſee them only on one ſide; fecund ones behold them without juſtneſs, and confound them in their abundance and the warmth of the ſentiment which accompanies them. Vivacity, which is not always united to fecun-

dity, consists in the promptitude of the mind's operations. Penetration is a faculty of conceiving or penetrating to the origin of things: a penetrating mind cannot be slow; its true character is vivacity and justness united to reflection. Neatness or plainness is the ornament of justness; but they are not inseparable. There are persons who conceive very distinctly, yet do not reason correctly; their minds, too feeble or too precipitate to follow the connection of things, suffer their analogies to escape. Such persons, unable to take extensive views, attribute sometimes to all what corresponds with only a few whom they know. The neatness of their ideas prevents them from suspecting their correctness; they allow themselves to be dazzled with the eclat of the images which pre-occupies them, and the brilliancy of their expressions attaches them to the error of their thoughts. Those who with to define every thing are less subject to such errors; but the wisest persons have ideas which from their education or habits are in their nature inalienable. Good sense does not require a profound judgment; judgment goes farther than good sense, but its principles are more variable. Profundity is a term of reflection, and whoever has a truly profound mind ought to have strength to fix his fugitive thoughts, and to retain them under his eye to examine them thoroughly. The French have attained a high degree of delicacy, and have confounded it with *finesse*, which is a kind of sagacity in things of sentiment; strength also originates in sentiment, and is characterised by expression. Sallies have in some measure the same rank in the mind as humour may have in the passions; thus there are sallies of reflection, of wit, of imagination, memory, &c. Taste is an aptness to judge well of sensible objects; good taste consists in a sentiment of beautiful nature: all that is only ingenious is contrary to the rules of taste, because not founded in nature. In language and eloquence the expression generally corresponds with the nature of the ideas. It is rare, however, that the gift of thinking and that of expressing are exactly proportioned. Terms have no necessary connection with ideas; we wish to speak of a man whom we well know, whose character, figure, mien, all are present to our mind, except his name, which we wish to pronounce, but cannot recollect it: the same occurs in many other things of which we have distinct ideas, but the expression does not follow: hence it is that able men often want that facility of expressing their ideas, which superficial ones express with advantage. Invention does not mean to create, but to modify. There is no genius without activity, and it depends in a great part on our passions. Some great geniuses appear to have had only invention in retail; such were Montaigne, La Fontaine, &c.; on the contrary, Descartes had a systematic mind and the invention of design, but he wanted imagination in expression. To the invention of genius is attached an original character, although this does not exclude the art of imitating. Rousseau (the poet) imitated Marot; Corneille, Lucan and Seneca; Bossuet, the prophets; and Racine, the Greeks and Virgil. In characters we often confound the qualities of the heart with those of the mind:

a man mild and eaſy is conſidered inſinuating; if he is of a lively and light humour, we ſay that he has a gay mind; if diſtracted and roaming, he is ſuppoſed to be dull and have little imagination. One of the moſt general characters is ſerioufneſs: the ſerioufneſs of a tranquil mind has an air mild and ſerene; that of ardent paſſions, ſavage, gloomy, and kindled; that of a dejected ſoul has a languiſhing exterior; that of a ſterile man appears cold, ſlothful, and lazy; that of gravity has a concerted air; that of abſence of mind has a ſingular external appearance; and that of a timid man has almoſt never any men. Preſence of mind may be defined an aptitude to profit by an occaſion to ſpeak or to act. Many enlightened men have wanted this advantage, which requires a free mind, moderate coolneſs, habits of buſineſs, and, according to the different occurrences, divers advantages, ſuch as memory and ſagacity in debate, ſecurity in perils; and in the world that openneſs of heart, which renders us attentive to all that paſſes around us, and keeps us in a condition to profit by all. In examining man profoundly, we meet ſome humiliating but inconteſtable truths, ſuch as the paſſion of exerciſes, which flatter the ſenſes, in galloping a horſeback, or hearkening to the noiſe of the chaſe in the foreſt. Filial and fraternal love is gratitude in legitimate children, which anticipates what their duty impoſes. Our love of animals in general* originates in our attachment to our own property. It is the inſufficiency of our being which gives birth to friendſhip, and it is the inſufficiency of friendſhip itſelf which makes it periſh. Whoever conceals his having friends whoſe faults he is obliged to avow, ſhews his meanneſs: are you exempt from thoſe vices, declare yourſelf then openly; take the weakneſs of the unfortunate under your protection, you riſk nothing in that. There are none, however, but great minds which dare ſhew themſelves thus; the weak diſavow each other, and cowardly ſacrifice themſelves to the often unjuſt judgments of the public, which they have not the means of reſiſting. There is uſually much ſympathy in love; one man may love a woman for her wit, another for her virtue, others for her defects, and it may be that all are attached to her for things that ſhe has not, as when a man loves a fickle woman, and believes her ſteady. It matters not, we attach ourſelves to the idea that we are pleaſed to figure to ourſelves; it is this idea that we love, and not the fickle woman. Thus, the object of our paſſions is not that which degrades or ennobles them, but the manner in which we view this object. Pity is but a ſentiment mixed with ſorrow and love. Hatred is the effect of diſlike of the object hated; indignation a ſentiment of anger and contempt; contempt, a ſentiment conſtituted of hatred and pride; antipathy a violent hatred, which never reaſons: there is alſo averſion in diſtaſte, which is not a ſimple privation, like indif-

* This is ſo palpably falſe, that it requires no argument to contradict or to ſhew that we frequently reſpect animals the property of other perſons, perhaps even our enemies, merely for their own merit, their appearance, or their capacity.—Rev.

ference; and melancholy is generally but a univerſal diſtaſte, hopeleſs, but with much hatred. Eſteem is an internal confeſſion of the merit of any thing; reſpect, the ſentiment of the ſuperiority of others. There is no love without eſteem; and for the ſame reaſon, hatred deteriorates thoſe who are ſubject to it. Deſire is a kind of uneaſineſs occaſioned by our taſte for good; inquietude, a deſire without object; laſſitude ſprings from a ſentiment of our emptineſs, ſlothfulneſs from impotence; languor is a witneſs of our weakneſs, and ſadneſs of our miſery; hope is the ſentiment of an approaching good, gratitude that of a benefit; regret conſiſts in the ſentiment of ſome loſs, repentance in that of a fault, remorſe in that of a crime, and the fear of chaſtizement; timidity may be the fear of blame, ſhame that of conviction; raillery originates in a pleaſed contempt; ſurpriſe is the effect of a ſudden ſhock at the ſight of ſomething new; aſtoniſhment is a long and overwhelming ſurpriſe; and admiration a ſurpriſe full of reſpect."

Such is the general tenor of Vauvenargues's "Introduction to a Knowledge of the Human Mind." Our readers can compare the above extracts and definitions with thoſe we made from Dr. Cogan's treatiſe on the paſſions. This eſſay is followed by ſome ingenious reflections on divers ſubjects connected with a knowledge of men and manners. Among the beſt of theſe miſcellaneous pieces are thoſe "on Familiarity," which the author ſtrongly and repeatedly recommends to general practice; "neceſſity of making faults," and "on liberality." In the latter, thoſe would-be gentlemen, who ſquander away their money in extravagance, but who will neither give a farthing for charity where they cannot expect any return, nor pay their ſervants their juſt wages, are very happily pourtrayed, and juſtly held up to public ſcorn and contempt for their folly and want of judgment, as well as want of honeſty. The characters of the "chief of a party," and the "factious man," are very ably and accurately ſketched, but they are too long to be extracted. A conſiderable part of the ſecond volume is occupied with 623 "reflections and maxims," ſome of which we ſhall tranſlate as a ſpecimen.

"That which often miſleads authors is that they think to render things ſuch as they perceive or feel them.—It is a great ſign of mediocrity to praiſe always moderately.—Courage has more reſources againſt diſgrace than reaſon.—War is not ſo burdenſome as ſervitude.—Servitude debaſes men even to make them love it.—Before attacking an abuſe, it is neceſſary to conſider if we can deſtroy its baſis. Inevitable abuſes are the laws of nature.—We cannot have the right to render miſerable thoſe whom we cannot render good.—We know

not the attraction of violent agitations; thoſe the trouble of which we complain, deſpiſe our repoſe —Young people rather know love than beauty.—Women and youths never ſeparate their eſteem from their taſte.—It is a proof of littleneſs of mind when one always diſtinguiſhes what is eſtimable from what is amiable; great minds naturally love all that is worthy of their eſteem.—Thoſe who want probity in their pleaſures, only feign it in their affairs. It is the mark of a ferocious diſpoſition when pleaſure does not render us humane.—We often neglect the men on whom nature has given us ſome aſcendency, although they are the perſons whom it is neceſſary to attach and as it were incorporate with us; the others not yielding to our allurements but by intereſt, the moſt changeable object in the world.—We ought to conſole ourſelves for the want of great talents, as for not having great places; we may be above the one or the other by the heart.—What is arrogance in the weak, is elevation in the ſtrong, as the ſtrength of ſick perſons is frenzy, and that of perſons in health, vigour.—The miſer pronounces in ſecret, Am I charged with the fortune of the miſerable? and thus repels the pity which importunes him.—Our ſureſt protectors are our talents.—Probity, which prevents common minds from attaining their ends, is to the able another mean of ſucceſs.—Light or fickle minds are diſpoſed to complaiſance.—If the paſſions ſometimes counſel more boldly than reflection, it is becauſe they give more power to execute.—Great thoughts come from the heart.—He pays dearly for the leaſt good who gets it but from reaſon.—None are more ſubject to faults than thoſe who act but by reflection.—*Conſcience* is the moſt changeable of rules!*—Conſcience is preſumptuous in the ſtrong, timid in the weak and unhappy, inquiet in the undecided, &c.: it is the organ of the ſentiments and opinions which govern us —The conſcience of the dying calumniates their life. Firmneſs or feebleneſs at death depends on the laſt diſeaſe.—We cannot judge of life by a more falſe rule than death.—To execute great things it is neceſſary to live as if we ought never to die [falſe and immoral].—We can love with all our heart thoſe whom we know to have great faults; it would be impertinence to believe that perfection alone has the right to pleaſe us; our weakneſſes attach us ſometimes to one another as much as virtue could.—He who is very enlightened admires little; they who want information do the ſame.—Thoſe who mock all ſerious propen-

* It would appear that Vauvenargues either did not underſtand any thing of what is uſually meant by the word conſcience, or that his infidelity impelled him to reject every moral ſentiment which has been appropriated by Chriſtianity. All his reflections or maxims relative to conſcience are pre-eminently ſilly and falſe, and equally prove the incompleteneſs of an uneducated man's mind, in reaſoning, and the ſuperficial, erroneous morality of even one of the beſt French moraliſts.—Rev.

ſities, ſeriouſly love trifles.—It is not to diſpenſe famine and miſery among foreigners that a hero attaches himſelf to glory, but to ſuffer them for the ſtate; it is not to deal out death, but to brave it.—*It is falſe that equality is a law of nature: nature has made nothing equal; her ſovereign law is ſubordination and dependance.*—We wiſh to deprive the human ſpecies of virtues to juſtify ourſelves in our vices, and put them in the place of deſtroyed virtues: *like thoſe who revolt againſt the legitimate powers not to make all men equal by liberty, but to uſurp the very ſame authority which they calumniate.*—The wiſeſt and moſt courageous of men, M. Turenne, reſpected religion, while an infinite number of obſcure beings conſider themſelves as men of genius and ſtrong minds only becauſe they deſpiſe it."

The above maxims are ſufficient to convey an idea to our readers of the general ſtyle and nature of our author's reflections, which are ſometimes good, ſometimes bad, and not unfrequently trifling, as many ſuch effuſions are. They often contain falſe obſervations as well as falſe principles of moral action; yet many of them may be ſtill read with intereſt. The other papers in this volume are a "diſcourſe on pleaſure," comparative obſervations on "the character of different ages," in which the author ſeems determined to underrate the improvements and enjoyments of modern times when contraſted even with the rude ſimplicity of the ancients; this ſubject is continued in a "Fragment on the effects of art and knowledge, and on the prepoſſeſſion which we have for our own age againſt antiquity." "Diſcourſes on the manners of the age" and on "the inequality of riches" ſeem alſo to be only ramifications of the ſame general ſubject as the preceding. An "eulogy on Paul Hippolitus Emmanuel de Seytres," a "meditation on faith and prayer," in imitation of Paſcal (a *mere jeu d'eſprit* on the part of Vauvenargues); "Treatiſes on Free Will," and on "Liberty," with "anſwers" to the objections againſt them, and ſome "Letters to Voltaire," treating of the poets, conclude theſe works, which are very well worthy of the ſerious peruſal of almoſt every claſs of readers. M. Suard's grammatical remarks in the notes will be found very uſeful to perſons deſirous of a critical knowledge of the French language.

Notice des Travaux de l'Académie du Gard, pendant l'Année 1806, &c.

An Account of the Tranſactions of the Academy of Gard [Niſmes] *during the Year* 1806. By M. Trelis, Perpetual

Secretary. *To which is added, an Eulogy on the Academicians who died during that Year,* by M. Vincens St. Laurent, Affiſtant Secretary. Pp. 182, 8vo. Niſmes. 1807. Imported by Deconchy.

THE provincial academies of France, however numerous, have never produced many very intereſting works, and ſince the revolution ſtill leſs ſo than before. Among all theſe academies, however, not even excepting that of Montpellier, we generally found one or two of the moſt original and ingenious papers publiſhed by the academicians of Niſmes, who have from time to time furniſhed ſome intereſting memoirs on antiquities and polite literature. The preſent volume, which is but a ſummary of the papers read at the public meetings of this academy, is highly creditable to theſe philoſophers in the actual degenerate ſtate of France, and perhaps ſurpaſſes any of the few works which now appear out of Paris. It is divided into claſſes of the "phyſical *ſciences,*" "mathematics," "philoſophy," "antiquities," "poetry," "fine arts, architecture," "printed works" addreſſed to the academy, "prize diſcourſes," on agriculture and commerce, and "eulogies on deceaſed academicians." Theſe different ſubjects we ſhall notice in the ſame order. The firſt article is chemical, and relates a very curious fact, which may lead to many important diſcoveries in phyſiology; it is the diſcovery of pure air or oxygen gas being not only favourable but indiſpenſible to the breeding of ſilkworms.

"Experience has demonſtrated," ſays M. *Alexander Vincens,* the author of this diſcovery, "that the firſt neceſſity of the aurelia which yield us ſilk is an atmoſphere abounding in oxygen, and that nothing is ſo injurious to them as an impure air mixed with foreign vapours. Silkworms proſper in the mountains; the north winds vivify them, in cauſing a more pure fluid to circulate between the layers of reeds: on the contrary, they languiſh and decline in the vicinity of marſhes, and under the relaxing influence of the ſouth wind. It was natural, therefore, to think that an agent which, in deſtroying the deleterious miaſmata ſuſpended in the air, at the ſame time diſſeminates that vital air, the firſt element of our exiſtence, ſhould be particularly favourable to the breeding of ſilkworms. The application of oxygenated muriatic acid anſwers this purpoſe effectually. The operation of diſengaging this gas in the apartment two or three times in the day being performed, the abſence of the bad ſmell, the dryneſs of the layers, the appetite, activity, and equal march of the worms, will be the firſt indications of its effects, and the richneſs of their product be the happy reſult. M. *Vincens* relates a fact which removes all doubt of the merit of the proceſs which he employed. The worms of a large and full chamber on which he made his expe-

riment were choaked by the negligence of their attendants, who, not perceiving a ſudden change in the temperature, imprudently continued the fire. It is well known that a total loſs is always the conſequence of ſuch accidents, becauſe the worms which ſurvive have not ſufficient ſtrength to aſcend the leaves which are given to them, and they very ſoon periſh in their turn amidſt heaps of dead. In this ſtate M. *Vincens* hoped that the oxygenated muriatic acid might reſtore them that energy which they ſo much wanted. For this purpoſe he doubled and trebled his diſenfecting fumigations, and had the pleaſure to ſee all thoſe which were not *burnt*, to uſe a familiar expreſſion, reſume their priſtine vigour, and finiſh their taſk with ſucceſs. By theſe means he ſucceeded in ſaving nearly the half of his houſeful."

The Academy appointed commiſſioners to make a courſe of more extenſive experiments on this important ſubject laſt year. M. *Granier* preſented to this learned body a very long memoir on the eſculent plants of the department. On a former occaſion this botaniſt, or as we ſhould perhaps more properly term him vegetable phyſiologiſt, furniſhed a catalogue of the plants fit for dying, as well as the exotic and indigenous trees which might be ſucceſsfully cultivated in that climate; now he details the characters of the vegetables which yield nutritious matter convertible into bread. The author ſtates that at the time when famine ſeemed to menace the whole of France, he availed himſelf of this reſource with conſiderable advantage. This philoſopher has likewiſe propoſed the eſtabliſhment of a nurſery in the vicinity of Niſmes, which is at preſent ſituated in a country ſo barren of trees. It appears, however, that the agricultural ſociety of this department has not ſucceeded, "for want of a common center of action and correſpondence, and, it muſt be confeſſed, from the lively, brilliant, amiable indeed, but perhaps a little too fickle minds of the citizens." This is a candid avowal of their imbecility; but it is added that conſiderable objections have been made againſt learned agriculturiſts in that country as well as in others; a proof that the ſpirit of improvement has made but little progreſs in France.—The following caſe of *amauroſis* or gutta ſerena being cured by galvaniſm under the direction of Dr. Pagés, is related by M. *d'Hombres*, and deſerves attention.

"M. Stephen Therond, merchant of Alais, aged 40, was attacked by a gutta ſerena, which, increaſing gradually for two years, he was reduced to a ſtate of almoſt abſolute blindneſs, till he had recourſe to galvanic excitement. From the ſeventh time he was galvanized he could read with eaſe. This aſtoniſhing improvement of his condition

continued till his death, which happened ſome months after, in conſequence of an acute diſeaſe. He read, wrote, travelled alone, and followed his buſineſs as before the attack. It ſhould be remarked, that the left eye only recovered its whole ſtrength; the right remained weaker, although the firſt ſittings reſtored him all his faculties, which he did not preſerve in the ſame degree. The galvanic pile uſed by MM. *Hombres* and *Pagés* was compoſed of zinc, ſilver, and humid ſubſtances alternating. The patient held in a glaſs tube a ſilver conductor, which he introduced into his noſtrils, while a ſimilar one was paſſed over his forehead, his eye-brows, which were moiſtened, the borders of his eye-lids, and the globe of the eyes. The ſtrength of the pile being increaſed or diminiſhed according to circumſtances, from twelve to forty pairs of metallic plates, the patient, during the operation, felt a lively and painful impreſſion principally in the eye-brows. The decompoſition of the water was obſerved by M. *Hombres* in the whole courſe of the experiments. Hydrogen was diſengaged in ſmall drops at the point of the exciter on the forehead and moiſtened eye-brows of the patient, while the oxygen, collecting on a ſilver conductor which communicated with the poſitive pole of the pile, oxydized it to ſuch a degree, that in two operations it was black as jet.

"The obſervations of MM. *Hombres* and *Pagés* ſeem to confirm the opinions of M. Creve. This phyſician eſtabliſhed as a principle that the gutta ſerena originated in an injury of the optic nerves: if this injury exiſts in the brain, there is no hope of recovery, while there is ſome hope if it exiſts only in the part of the nerves which paſs from the brain to the eyes, or in the ramifications which cover their internal part. This phyſiologiſt alſo indicated the means of aſcertaining the ſeat of *amauroſis*, or gutta ſerena. Theſe conſiſt in introducing firſt under the left cheek a ſmall ſilver plate in a manner that it may fill the interval between this cheek and the grinders; ſecond, inſerting into the other ſide a ſimilar plate of zinc, and both ſo diſpoſed that they may approach and touch each other. If at the moment of contact the patient perceives a light more or leſs vivid, it is a proof, according to M. *Creve*, that the injured part of the nerves is exterior to the brain, and may be cured; if, on the contrary, the patient perceives no light, the injury is internal, and conſequently incurable*. Now the patient in this caſe ſubmitted to the above experiment always ſaw the light, and was cured; while another patient equally affected with amauroſis never could ſee it, and is, notwithſtanding this treatment, become entirely blind. M. *d'Hombres* has accompa-

* This experiment ſeems only uſeful for aſcertaining the exiſtence of *amauroſis atonica*, or *a. ſpaſmodica*; on *amauroſis ſanguinia*, *ſeroſa*, *organica*, *venehata* or *compreſſionis*, it could have little effect. M. Creve appears to have conſidered *amauroſis*, or gutta ſerena, as originating ſolely in ſome wound or diſeaſe in the body of the optic nerves, whereas it much oftener originates in ſome obſtruction given to theſe nerves, which injures them, and prevents them from duly performing their functions.—Rev.

nied this memoir with the deſcription of a ſimple and eaſy method of removing the oxyde which ſoon forms on the diſks of the plates in the galvanic pile, and which impedes their action."

M. d'Hombres has given a very laboured deſcription, illuſtrated with a plate, of a portable barometer; his method conſiſts in attaching a leathern bag as a reſervoir to the tube; and the bag is governed by a ſcrew which forces up the mercury to the top of the glaſs. There is nothing new in this plan, which has been tried with indifferent ſucceſs in this country above half a century ago. A more intereſting paper is a regiſter of the weather kept at Alais, a conſiderable town ſome leagues north of Niſmes. The inſtruments, beſides the barometer and udometer, were *Deluc*'s thermometer and Sauſſure's hygrometer. The following are the reſults:—greateſt height of the barometer at Alais, in 1806, 28 inches 3 lines *(French)* on the morning of the 25th Dec.; loweſt 26 inches 11.35 lines; mean height 27 inches 9.553 lines. Deluc's thermometer, higheſt 27, at 2 o'clock P.M., July 15; loweſt 1, the 6th, 7th, and 8th March; mean heat of the morning 10.16, afternoon 14.97; average of the year 12.724. Sauſſure's hygrometer, maximum 100, minimum 18, medium 70.12. The udometer, or rain-gauge, in the month of May (the moſt rainy), gave 49.8 lines; in February, the leaſt rainy, 9.4 lines; the total of the year is 11 inches 8.35 lines of rain during the day, and 15 inches 11.25 lines during the night; in all 27 inches 7.6 lines, French, about 29 Engliſh inches, which is much more rain than what falls even in London, where only 18.20 inches fell in 1807. The winds were north ſeven months, viz. Jan., Feb., March, April, June, Sept. and Nov.; in May and Oct. they were ſouth and ſouth-weſt, the other three months were variable. There were 245 fine days, 98 cloudy, 39 of rain, 219 windy, 11 of froſt, 10 of hoar froſt, in all 21; 32 of thunder, 1 of ſnow, and 4 of hail, with 5 floods in the river.

In March, 1806, a meteoric ſtone, or aerolite, fell about an equal diſtance from Niſme, Alais, and Uzes, the detonation of which was heard in theſe towns. One hundred parts of this aerolite gave 17 water, 2 carbon, 4 ſulphur, 20 ſilice, 9 magneſia, 1 oxyde of chrome, 2 oxyde of manganeſe, 40 oxyde of iron, and 5 oxyde of nickel. *M. Trelis*, in an ingenious memoir, has endeavoured, with conſiderable ſucceſs, to prove that the monuments of the higheſt antiquity preſent evident traces of the fall of aerolites. They are found in the Grecian mythologiſts and in the hiſtorical traditions of the Eaſt, as well as in thoſe of Greece and Rome,

through the darkneſs of the middle age down to our own times. The fables, he contends, in which theſe records are involved have only obſcured but not deſtroyed the truth; and concludes that the fall of ſtones is not a phenomenon ſo rare as has been hitherto believed, that it does not particularly belong to any time, or to any place, as they are found in ſo many different epochas, and in divers countries.

The ſecond part of this memoir is pùrely hypothetical, in which the author follows the opinion of thoſe who conſider the aerolites as produced in the atmoſphere by means of metallogen and lithogen gaſes. This gratuitous ſuppoſition is defended by the conjecture of Laplace, that our planet has been, at its creation, an immenſe aeriform globe, emanated from the ſun, and that "conſequently we may be permitted to conjecture that the exiſtence of the ſolid matter of the kernel or nucleus of our globe was due to an enormous quantity of aerolites, to which the atmoſphere, then young, and full of ſuch principles and powers, could have given exiſtence." The action of the cotemporary waters on theſe maſſes appears to the author to give a happy ſolution of ſeveral geological problems. After the developement of germs, and the production of animated and vegetable nature, M. Trelis "conſiders animals and plants as ſo many *ſolidifying* or conſolidating apparatus, ſo that the atmoſphere, diminiſhing inceſſantly by the formation of aerolites and water, and the latter, like aeriform ſubſtances, being alſo continually conſuming by animal and vegetable action, he anticipates the time when the fluids and liquids of our globe, being entirely exhauſted, would leave the earth to abſolute deſiccation, and in a ſimilar ſtate to that which we may ſuppoſe the moon has already attained!" This conjecture, however ingenious, is to be ſure abundantly extravagant, and even worſe than Dr. Darwin's great northern manufactory of the winds and of oxygen. But M. Trelis hopes to be pardoned for having followed the example—

> De tous ces grands eſprits dont le *ſavant caprice*
> D'un monde imaginaire a bati l'edifice. VOLTAIRE.

On mathematics we find only two papers have been read in the Academy during the year; the firſt treats of M. *Thomas de la Vernede*'s reſearches on logarithmatical formulæ of the nature of thoſe of Borda and Haros. M. Vernede has reduced this inquiry to a queſtion of indeterminate analyſis; to find equations which, having whole numbers for roots, preſerve this property after the ſuppreſſion of their laſt term. This queſtion he conſiders as preſenting great difficul-

ties in high equations, which are nevertheleſs the only ones that can furniſh formulæ preferable to thoſe we at preſent poſſeſs; he has, however, ſucceeded in obtaining a formule of the ſame order as that of Haros, over which it poſſeſſes ſeveral important advantages, and another of a ſuperior order, which in ſome meaſure reduces the determination of a logarithm of a number to one addition, however inconſiderable this number may be. This author is occupied in preparing tables of logarithms from one to a million.—The next mathematical paper unfolds the miſerable condition of France, and the unhappineſs of the people, in a manner that cannot fail to make a deep and laſting impreſſion on all reflecting minds; it is a memoir on the means and value of finding ſubſtitutes, and inſuring young men againſt the effects of the *conſcript laws!* It will be remembered that there are no volunteers, no recruiting in France, but that all the armies are filled by a *forced* conſcription, executed with equal rigour and partiality. It is therefore natural to ſuppoſe that great numbers will endeavour to avoid ſuch forced ſervices, and that they will offer large ſums of money for ſubſtitutes in every inſtance where they can afford it, or where ſubſtitutes will be accepted. To mitigate this national calamity, the neceſſary and inevitable conſequence of Buonaparte's lawleſs ambition and heartleſs cruelty, the author, M. *Gergonne*, has generouſly propoſed to form financial or ſubſcription ſocieties in every department, in order to relieve the direct preſſure of ſuch enormous ſacrifices, which not unfrequently occaſion the total ruin of whole families where parental affection exceeds the bounds of pecuniary diſcretion. Such ſocieties would receive a fixed ſum from all thoſe young perſons who did not wiſh to ſerve before the drawing of the conſcripts commenced. He anticipates caſes, however, where, by the caprices of fortune, (he ſhould have ſaid by the corrupt partiality of the agents) individual ſocieties might be ruined by an extraordinary draught upon them, and ſuggeſts the advantages of having either a general "agency of ſubſtitutes" (agence de remplacement) eſtabliſhed in Paris, or that the government itſelf would become the agent for finding voluntary conſcripts. The latter plan, indeed, he is perfectly aware will not be adopted by Buonaparte; but his project of receiving annual ſubſcriptions from all perſons under twenty years of age, the amount of that ſubſcription being in proportion to their age at the time of ſubſcribing, might certainly be partially carried into effect. The funds to be raiſed for ſuch M. Gergonne propoſes ſhould be veſted in departmental banks, which would exhilarate the ſpirit of commerce, reanimate agriculture, and facilitate

the circulation of money to and from the bank of France. To this end he has drawn up a number of very elaborate and ingenious tables of ſubſcriptions and diſburſements calculated for twenty-one years, on the probability of human life and on the exigency of military conſcription. His memoir, at the inſtance of the Academy, has been preſented to the government, where it will moſt probably never more be heard of by its ingenious author.

Under the head of philoſophy we find a very ingenious eſſay by M. *Eymar*, ſuggeſted to him by the poetical prize queſtion of the National Inſtitute, on the independence of men of letters. This writer thought the ſubject worthy of inveſtigation in proſe as well as in verſe, and ſelected as a motto—"*extimemus ſingula, famâ remotâ, et quæramus quid ſint, non quid vocantur.*" The author is repreſented as the diſciple, the admirer, and ſometimes the rival, of Rouſſeau; a philoſopher exempt from fear or intereſt, a man of letters truly independent, who ſearches the cauſe and the remedies of the dependence of his fellows. M. *Eymar* aſſigns as cauſes of the ſubjection of writers, "the taſte of the public which domineers over them, the reigning opinions which ſubject them, the exceſſive multiplicity of perſons embracing the profeſſion of author, the neceſſity impoſed on the greater part to make literature and ſcience a mean of ſubſiſtence, their aſſociations in literary bodies, and the cuſtom of the great to penſion and pay them." The remedies are, "a melioration of ſtudies, diminution of the number of literary ſocieties, exemption from all political influence, and the almoſt total ſuppreſſion of pecuniary recompenſe." Every reader muſt obſerve that ſome of theſe remedies are worſe than the diſeaſe, and that the ſuppreſſion of literary ſocieties, however it might tend to elevate the imaginary divinity of men of letters, by ſecluding them more from the vulgar gaze of their fellow-men, would be injurious to the general intereſts and melioration of ſociety. By this plan, alſo, learning muſt be confined to the rich, who ſeldom or never monopolize genius; emulation muſt likewiſe be limited, and conſequently the progreſs of the human mind rather retarded than advanced to a ſtate of meliorated exiſtence.—The ſame author has furniſhed a much more uſeful eſſay on the magnitude of ſtates, entitled "*Coup-d'œil ſur cette queſtion: la grandeur des etats peut-elle s'accorder avec une bonne legiſlation?*" M. Eymar determines the queſtion in the negative, and refutes the opinion of *Filangeri*, who thought that it was poſſible to find a very good plan of legiſlation even for the greateſt empire of the world. In oppoſing the arguments of this Neapolitan

legiſlator, the author refers to the authority of hiſtory and of the ſages, all of which concur in proving the impracticability of legiſlating well over a too extenſive empire. If any inſtances occur to the contrary, they are to be conſidered as exceptions, and therefore ſupport the undeniable poſition of our author. The principle of this eſſay is in direct contradiction to Buonaparte's ideas of imperial government.

M. *Trinquelague*, as vice-preſident of the Academy, opened the public ſitting with an eloquent diſcourſe on the prize queſtion, "What is the influence of the manners of nations on the forms of governments, and the forms of governments on the manners of nations?" which has been two years in vain before the Academy. The orator took a view of the effects of monarchical government on the French, whom he juſtly repreſents as having "ſucked with their milk the principles of this paternal government; the love of their kings tranſmitted from generation to generation was confounded with the love of their country; they taſted the ſweets of liberty without being expoſed to its ſtorms: honour, that divinity of monarchies, bound them to their duties, and took place of public virtue; a ray eſcaping from the throne adorned and gave birth to talent; they felt and they eagerly proclaimed that monarchy alone was ſuitable to their manners. It was to the French one of thoſe ſacred truths which no doubts dared to approach." M. Trinquelague then ſhews that the wreck of the throne and the abandonment of the authority to the people neceſſarily deſtroyed the public ſentiment of honour, and gave birth to the plunder and anarchy which followed. The French he, with equal juſtice and eloquence, declares "are too egotiſtical and too ſelfiſh to have any republican virtues, as they cannot exiſt without the concurrence of private virtues. If then it is impoſſible to deny theſe truths, what," he aſks, "ſhall we think of the mad idea of converting the whole of France into a republic at the end of the 18th century? Did not their education, their manners, cuſtoms, the whole of their ſituation, all oppoſe the ſucceſs of ſuch a project? Paſſive obedience to the laws, inſtitutions which enabled the ſovereign to preſerve the proſperity of the ſtate, rendered moral powers uſeleſs, and prevented the exaltation of the ſubject; private intereſt predominating over all others; an inordinate love of riches, money ſerving as a recompenſe for every thing, even noble actions were done from ſelfiſhneſs rather than from patriotiſm; having the precepts of honour, indeed, but alſo its caprices and its egotiſm: theſe manners and principles were the reſult of the habits of fourteen centuries. Such was the preparation of the French to become republicans!" The author then reverts to the means and in-

duſtry diſplayed to propagate republicaniſm, but proves that "it was an exotic plant, tranſported into a foreign ſoil, where, not finding thoſe nutritive juices proper for its vegetation, it languiſhed, withered, and died rapidly." Here the orator ſketches an animated and faithful picture of the bloody horrors which followed the introduction of republicaniſm, contraſted with the mild peaceful ſtate of France under the laſt of her kings. We regret that our limits prohibit us from preſenting our readers with this view, which exhibits much genuine eloquence, good ſenſe, and all the native gracefulneſs of truth. It is lamentable that this ingenious author ſhould feel himſelf obliged to conclude with a compliment to the man whom his enlightened mind muſt deteſt, and to call the tyrant, ſo unlike the Kings of France, "the hero who *commands* their *deſtinies!*" But frantic ambition always has been, and perhaps ever will be, the national curſe of Frenchmen; and this author conſoles himſelf and his countrymen that *ſa grandeur eſt devenue la notre* (his greatneſs is become ours). This univerſal ſentiment of Frenchmen ſhould teach us to endeavour to counteract its direct effects, as well as its natural tendency to induce perpetual hoſtility to this country.

Antiquities, as uſual, occupied a part of the time of this Academy; and the examination of a coin with Cufic characters, found in the foundation of a houſe on the ramparts of Niſmes, has furniſhed ſome corroborative evidence to the truth of hiſtorical facts already known. The Saracens, it appears, had poſſeſſion of Niſmes but a ſhort time; in 719 they took it, and put an end to the reign of the Viſigoths on that ſide of the Pyrennees, but were expelled in 721; they again retook it in 725, and retained it till their final expulſion in 752, at which time, imitating the example of Agde, Beziers, and Maguelonne, the people threw off the Mahometan yoke, and acknowledged the authority of *Pepin le Bref*. In Septimania, however, the Saracens neither changed the government nor impeded the free exerciſe of the Chriſtian religion. The preſent coin, beſides the uſual legend on Mahometan coins of "There is no other God than God, and Mahomet is his apoſtle," &c. has "In the name of God, this drachm was ſtruck at Waſeth, in the year 122 of the Hegira." This date correſponds with 739 of our era, and is the epoch of the reign of *Hecham*, 10th Caliph of the race of Ommiades, from the expulſion of the Saracens from Provence by Charles Martel, and the war which he made on them in Septimania. It was about this period that he ſet fire to the amphitheatre of Niſmes.

In poetry, at leaſt in verſification, we ſeldom find French-

men deficient, and accordingly the Academicians of Niſmes have furniſhed a ſufficient quantity. M. *Alexander Vincens* read a very animated analyſis of the 9th book of the Iliad, in which he extols the poet as the model of all eloquence, and the beſt rhetorician that ever lived. This analytical diſſertation is the preface to a tranſlation of ſome fragments from Homer, which are well executed. Several other poëtical effuſions were read, but thoſe which excite moſt intereſt were by M. Trelis, the Perpetual Secretary and editor of this volume. The firſt was a well executed tranſlation of the laſt part of Pope's Eſſay on Criticiſm, and the next was an original poem in imitation of Pope's Windſor Foreſt, entitled *La Prairie d'Alais*, the native country of the author. In this poem M. Trelis pourtrays the four ſeaſons of the year, and the four ages of human life, with animated and intereſting colours, although only local features. The author, after alluding to the greater part of the moſt diſtinguiſhed hortulan river-vales celebrated by the poets, deſcribes the modeſt beauties of his paternal plains, depicts his juvenile amuſements with other youths, their *martial* ſports, &c. which correſpond with the ſpring. The ſummer introduces an admirable deſcription of the perſecuted *Proteſtants* performing divine worſhip, according to the dictates of their own conſcience, in a foreſt of cheſnut trees, where—

" La religion parle, et le calme des bois
Prête encor plus de force à ſa touchante voix.
Ces jours de fanatiſme où ceux qui, dans leur foi,
Des Pontifes Romains méconnoiſſoient la loi,
Accablés ſous le poids de *rigueurs inhumaincs*,
Illuſtroient l'échafaud, ennobliſſoient les chaînes;
Quand *Louis* vieilliſſant, déchu de ſa grandeur,
A la voix d'une femme et d'un prêtre *impoſteur*,
Foulant aux pieds l'état, l'intérêt, la juſtice,
Du plus grand des *Henri* renverſoit l'édifice.
La politique, enfin, reconnut ſes erreurs;
Elle arrêta le cours de ces ſaintes fureurs;
Mais toujours méfiante et toujours inquiéte,
A ces chretiens, objets de ſa crainte ſecréte,
Elle interdit leur culte; et ces pieux proſcrits,
Loin des débris récens de leurs temple détruits,
Sous l'aſile des bois, dans l'ombre des vallées,
Raſſembloient, en tremblant, leurs tributs déſolées,
Préſentoient à leur Dieu leur vœux et leurs douleurs,
Et prioient, comme lui, pour leurs perſécuteurs.
Déjà nous approchions, et le ſacrés concerts
Au loin retentiſſant dans le vague des airs:

Ces accens prolongés que le ſeul zèle anime,
Des ames et des voix cet uniſſon ſublime,
Ce chant égal et lent, par l'écho répété,
De l'hymne ſolennel l'auguſte majeſté,
Les vents qui, s'agitant ſous les chênes antiques,
Uniſſoient leur murmure à ces pieux cantiques;
Tout un peuple accourant, tant de fronts proſternés,
De regards recueillés, de genoux inclinés.
Des monts, des champs, des eaux les raviſſans ſpectacles,
De la création étalant les miracles;
Le ſoleil pour flambeau, la terre pour autel,
Pour temple la nature, et pour dôme le ciel,
Tout de l'Etre éternel annonçoit la préſence.
Cependant, à pas lents le ſaint paſteur s'avance;
Les zéphirs ſe jouoient dans ſes cheveux blanchis,
De ſa robe flottante ils agitoient les plis;
Il s'avance, et la foi, la douce patience,
L'ardente charité, la divine eſpérance,
De ſes devoirs ſacrés le ſentiment profond,
Ses virtus, ſes travaux ſe liſent ſur ſon front:
Deux fois, dans les cachots, plongé par l'injuſtice,
Deux fois le bras de Dieu le ravit au ſupplice.
Ses périls renaiſſans accrurent ſa ferveur;
Mais ſans fiel, ſans exces, ſans que jamais ſon cœur
Conçut un ſentiment de haine ou de vengeance:
Seulement ſa pâleur atteſtoit ſa ſouffrance."

We might indulge ourſelves with quoting many more excellent verſes of this very pleaſing poem, which abounds in the moſt pictureſque imagery, particularly the deſcription of the holy paſtor's diſcourſe, and his adminiſtration of the ſacrament, where he is repreſented as

"La nature et ſa voix ſembloient d'intelligence;
Le ciel, les élémens lui pretoient leur appui;
Ils confirmoient ſa cauſe, ils parloient avec lui."

But we have already allotted ſufficient ſpace to this intereſting little volume for the preſent, and muſt defer the conſideration of the prize diſcourſes on agriculture and the eulogies till our next Appendix. We ſhall only add, that M. Trelis pays his devoirs to Homer in autumn in a manner and ſtyle we had almoſt ſaid not unworthy of ſuch a character.

"Salut, roi des talens, par des rois adoré!
Je crois voir ce Mont-blanc, des Alpes entouré,
Qui, ſorti le premier du berceau de la terre,
Domine ſans rival ſur tout notre hémiſphere."

The poem concludes with winter, and an elegy to the me-

mory of a friend who, during the reign of blood, found an aſylum from ſlaughter in the author's bowers of Alais: it does equal credit to the head and heart of this French Proteſtant poet and philoſopher.

Curſo de Quîmica general aplicada á las Artes, &c.

A general Courſe of Chemiſtry applied to the Arts. By Don Joſ. Maria de S. Criſtobal and Don Joſ. Garriga y Bauch. Vols. I and II. 8vo. Madrid.

DID we know nothing of the works and talents of the Spaniards but from the account and character given of them by the French, who uſually beſtow on them the elegant appellation of *les Betes Eſpagnoles*, we ſhould conclude that there are no ſuch men as chemiſts in Spain, nor any perſons poſſeſſing a profound knowledge of the arts and ſciences, ſtill leſs many able philoſophers, but that all are ſunk in the moſt deplorable ignorance and ſtupidity. Even the moſt liberal French writers all concur in the aſſertion, and perhaps belief, that *les Eſpagnols ſont peu propres aux bonnes etudes!* To refute ſuch a falſe aſſertion it is only neceſſary to ſay that the Spaniards have long poſſeſſed *better* books in anatomy than the French do at the preſent moment, and that although their works are leſs numerous than thoſe of France, they are in general as much more correct and more uſeful. Even the work before us, notwithſtanding the late multiplied labours of the French in chemiſtry, we have no heſitation in ſaying is ſuperior to any ſimilar production by a Frenchman, and that when this "Courſe" is completed it will be much preferable to the verboſe and voluminous works of Fourcroy, and worthy of a place on the ſame ſhelf with the Syſtem of Dr. Thompſon.

This "Courſe of General Chemiſtry," which is to be publiſhed in four volumes, only two of which have come to hand, is printed by the King's printer at the expenſe of the government. This circumſtance is rather a ſubject of regret than exultation; for it proves that in conſequence of the war the price of paper and the expenſes of printing were ſo great, and the war-taxes paid to France were ſo enormous, that the authors could not expect to ſell a ſufficient number of ſuch a high-priced work to indemnify them for the neceſſary expenſes. Thus, we ſee that the Spaniſh connection with France has been the direct means of obſtructing the progreſs of the ſciences in Spain, inſtead of facilitating them, as the French falſely boaſt. This depreſſion of Spaniſh literature, however,

was highly beneficial to France, and the French bookmakers did not fail to profit by the Spaniards' deſire of knowledge, which was amply gratified *à la Français* in the immenſe quantities of French books of the very worſt kind, in every ſenſe of the word, which were inceſſantly ſmuggled into Spain. The frauds practiſed on the Spaniards in theſe caſes are equally innumerable and incredible, as the French, both from avarice and deriſion, circulated cheap editions of obſolete dictionaries of the arts and ſciences, affixing to them the names of the moſt reſpectable modern philoſophers. Such deceptions, indeed, would not have been either ſo ſucceſsful or ſo practicable but for the high price of original Spaniſh works of ſcience; they were alſo aſſiſted by the artful prejudice raiſed in that country as well as in this in favour of the works of French philoſophers. This deluſion is now fortunately paſſed away, and neither Spaniards nor Engliſh any longer expect profundity or accuracy in the writings of Frenchmen, or any thing indeed but *plauſibility*.

Theſe volumes ſufficiently illuſtrate the ſuperior energy of the minds of Spaniards, and their capability for the moſt arduous ſcientific reſearches, in ſome of the moſt abſtruſe and difficult queſtions in chemical or any other ſcience, namely, the doctrines of light and heat, attraction and affinity. Senores Criſtobal and Garriga have condenſed into a ſmall ſpace the moſt eſſential chemical truths, and their application to the mechanical arts and manufactures, and their claſſification is ſuch as to render their work an excellent elementary treatiſe on this moſt uſeful ſcience. In the firſt volume they very properly begin by giving a definition of chemiſtry, and the purpoſes to which it may be rendered ſubſervient; they next treat of the practical operations of the ſcience, of analyſis, and the general means employed to diſcover the nature and properties of material bodies. In examining the ſubject of attraction and affinity they conſider theſe terms as in effect generally ſynonymous: this ſingular opinion is not to be ſuppoſed a miſtake, but, if falſe, an error. It may be true that attraction and affinity are but degrees of the ſame power more or leſs common to all matter, and that what we call the action of affinity is but that of attraction in miniature. Still, however, as we are accuſtomed to obſerve the ſame effect under very diſſimilar points of view, and as we can never attain any other knowledge of bodies but by their effects, it would ſeem proper to retain theſe hitherto ill-defined, and perhaps undefinable terms, attraction and affinity, diſtinct. The authors have adopted the experiments of Berthollet on affinity, and developed his opinions much more clearly and explicitly

than that obſcure author has done himſelf, although they incline to believe that attraction is ſimilar.

Two chapters are devoted by theſe chemiſts to the diſcuſſion of light and heat, or caloric, in which they prove themſelves not only maſters of the ſubject, but capable of reaſoning with conſiderable correctneſs and cogency. They juſtly reject the opinion that caloric is a reſult of the motion produced in the molecules of bodies, and alſo the notion that light and caloric are only modifications of the ſame fluid. The diſſimilarity of caloric and light is proved by an experiment on the light of the moon, which, when condenſed by a burning glaſs, produces no effect on the thermometer. The ſubjects of electricity and galvaniſm, which they very properly conſider as chemical agents, are not leſs ably diſcuſſed. Theſe Spaniſh chemiſts are manifeſtly better acquainted with galvaniſm than the French, who ſeem never to have either properly comprehended this ſcience, or ſucceeded in their experiments in it. Its operations in the fuſion and oxydation of metals are ſatisfactorily and clearly illuſtrated. The analyſis of atmoſpheric air, and the examination of its phyſical and chemical properties, as well as water, and the divers ſtates in which it exiſts, occupy two chapters highly intereſting to the young chemiſt. Senores Criſtobal and Garriga, adhering rigidly to their propoſed plan of illuſtrating the applications of this ſcience to the various phenomena of nature, conſider the ſubject of the ſpecific gravity of bodies when treating of water, and alſo that of hygrometry and of meteors. Carbon, ſulphur, phoſphorus, the earths, and alkalis, are each examined under ſeparate heads, and ſufficiently explained in this "Courſe of General Chemiſtry." But the moſt original and moſt ingenious part of this volume is that which treats of the pottery, the fabrication of china and delft-ware, and glaſs-making. Here our authors appear to have made ſeveral original experiments, and inveſtigated the practice of making glaſs and porcelain themſelves. They have in conſequence produced original, methodical, and well digeſted directions for the execution of theſe manufactures, eſpecially in the manner of applying the colours to porcelain, a ſubject on which very little has hitherto been publiſhed, and what is written abounds in numerous and groſs errors. Notwithſtanding the boaſtings of the French of their porcelain manufactory at Sevres, under the direction of Brongniart, there is no country in Europe in which porcelain is made in ſo great perfection as in England; and the French china-ware, however finely it may be gilt, will be found conſiderably more brittle and in many other reſpects inferior in intrinſic value to the Engliſh. But

if we can produce the beſt porcelain-ware, it muſt be confeſſed that both Spaniſh and French, particularly the former, can now produce the beſt books on the ſubject. We ſhould have tranſlated an extract from this part of our authors' "Curſo," were it not for its great length, and any abridgment of it would not be intereſting.

The ſecond volume of this "Courſe of General Chemiſtry" is devoted to the acids and their combinations. The acids are divided into four claſſes: "1ſt. Acids, the eſſential character of which is to preſerve their peculiar conſtitution amidſt all the operations to which they can be ſubmitted; 2d, acids having a ſimple radical, or mineral acids; 3d, thoſe having a binary radical (hydrogen and carbon), or vegetable acids; and, 4th, acids having a ternary radical (hydrogen, nitrogen, and carbon). This laſt claſs of acids belongs principally to the animal kingdom.

Senores Garriga and Criſtobal examine the carbonic acid with great attention, ſtate the proceſs for extracting it from thoſe bodies with which it is combined, and inveſtigate the proportions of its conſtituent principles. The Spaniſh chemiſts have advanced a little farther than the French on this ſubject, but they conclude that our knowledge of the conſtituent principles of carbonic acid as yet only approximates the truth. The experiments of Meſſrs. Allen and Pepys, recently read to the Royal Society, have contributed materially to elucidate this difficult queſtion. To the inveſtigation of carbonic acid is added a very copious account of the different methods, with drawings of the apparatus, of preparing mineral waters, particularly thoſe made by Paul and Triayre. Directions for the preparation of phoſphorus, phoſphoric, ſulphureous, and ſulphuric acids are given, with an explanation of the theory of their formation. Very ample and ſatisfactory deſcriptions of the manufacture of ſulphuric acid are next laid down; but as it is very probable that this country will ſoon become the ſeat of the chief manufactories of ſulphuric acid for all the world, it is unneceſſary to dwell on this ſubject, except to ſay that it is drawn up with ability and accuracy. The Spaniſh chemiſts have alſo made ſome experiments on the reſpiration of Mr. Davy's gaſeous oxyde of azote, but without the ſame effects as it produced in this country and in France; theſe indeed have been very different in different perſons, a fact which ſhould teach medical men to be leſs confident in their theories of therapeutics, and of tonic, diaphoretic, and antiſpaſmodic drugs.

The muriatic, oxygenated muriatic, fluoric and boracic acids, with their uſes, and proceſs for preparing them either in

laboratories or manufactories, terminate the third ſection of our authors' work. The fourth ſection embraces the neutral ſalts, and the numerous products of the various acids united with different baſes. Here Senores Garriga and Criſtobal preſent their pupils with a very accurate view of Hauy's theory of cryſtallization, and the geometrical formation of cryſtals. The moſt approved proceſſes are always given for the preparation or manufacture of the neutral ſalts, and thoſe which are uſed in manufactories are deſcribed with the greateſt minuteneſs, ſo that any perſons engaged in ſuch manufactures may profit by the labours of theſe philoſophers. They are alſo accompanied by numerous well executed plates, exhibiting accurate views of all the different apparatus employed in ſuch works, which will be extremely uſeful to perſons living in remote parts of Spain where no ſuch manufactures are known. The principal deſign, indeed, of this excellent "Courſe of General Chemiſtry applied to the Arts" is not ſo much to gratify ſpeculative curioſity as to furniſh a work that will at once unfold juſt views of the general theory of chemical ſcience, and convey practical information to all perſons deſirous either of eſtabliſhing manufactories, or of improving their preſent eſtabliſhments. Thus, for inſtance, the methods of preparing alum and ſulphat of ſoda (Glauber's ſalts) are copiouſly explained; the calcination of the ſulphat of lime, and the proceſs employed for extracting ſulphat of magneſia from the waters which contain it in ſolution, and which abound in ſmall lakes in Spain, particularly in Arragon, are alſo detailed. The manufacture of ſaltpetre likewiſe has been greatly improved in different parts of that country, and great quantities of it are made with the utmoſt facility at Seville and Zaragoſa: the former factory has been long celebrated, but the latter is eſtabliſhed only a few years, although it is extremely productive, and has reduced the price of this article to leſs than 30s per cwt. The manufacture and trade of ſaltpetre may now be found equally advantageous and convenient to this country as well as Spain; and at the ſame time that it will encourage the natural products of that country, it will obviate the neceſſity of bringing ſo much of it from the Eaſt Indies, inſtead of more valuable goods.

Before concluding our remarks on theſe volumes we muſt obſerve, that theſe Spaniſh chemiſts have manifeſted a laudable and philoſophical ſpirit of collecting and condenſing into a narrow compaſs an immenſe fund of chemical knowledge, arranged and illuſtrated with conſiderable perſpicuity and accuracy. The utmoſt pains have alſo been taken, both in the plates which accompany the work and the general de-

ſcriptions, to render every branch of chemical knowledge, either theoretical or practical, perfectly plain and intelligible to all perſons poſſeſſed of moderate capacity, in conſequence of which this intereſting "Curſe" combines every advantage of an elementary and a practical treatiſe on general chemiſtry. The work indeed, although only half-finiſhed, does honour to the talents of the authors, and would alone demonſtrate the falſehood of the French accuſation, that the Spaniards are incapable of profound ſtudies *(bonnes etudes)*. Our readers, however, are not to infer from our approbation of this Courſe of Chemiſtry, that Senores Criſtobal and Garriga are the only chemiſts in Spain; on the contrary we could mention ſeveral others whoſe chemical reſearches are equally creditable to the talents of the individuals, as well as the genius of Spaniards. M. *Prouſt*, indeed, is a diſtinguiſhed chemiſt in Madrid, but his native country is France; yet the modeſt and enlightened *Don Gutierrez Buena*, who has diſplayed ſo much philoſophical accuracy in his different analyſis of the numerous mineral ſprings of his country, is well worthy of being ranked among the ableſt chemiſts of Europe.

Hiſtoire du Donjon et du Chateau de Vincennes, &c.

Hiſtory of the Dungeon and Caſtle of Vincennes from their Origin till the Epoch of the Revolution; containing intereſting Particulars of the Princes, Kings, Miniſters, and other celebrated Perſons, who have inhabited Vincennes; and of the Priſoners who have been confined there principally during the Reigns of Lewis XIII, XIV, and XV; with an Hiſtorical Summary of the Civil Wars in which the principal Priſoners of the Dungeon were engaged from the Reign of Charles V to the Epoch of the Suppreſſion of this State Priſon. By L. B. Three vols. 8vo, about 268 pages in each. Paris. Imported by Deconchy, London.

IF with the names and characters of perſons configned to ſtate priſons we could always learn the cauſes of ſuch puniſhment, then the annals of priſons would become an important part of the hiſtory of a country. It might, however, be favourable to juſtice if priſoners were allowed to write down their own defences and the *motiving* cauſes of their conduct in a few explicit terms, and that thoſe, in conjunction with the charges exhibited againſt them, ſhould be entered in a book, kept expreſsly as the journals of the priſon, which might be inſpected by every proper perſon. Such a

mode would render the annals of ſtate or other priſons highly intereſting, while at the ſame time they might furniſh the baſis of a ſyſtem calculated to reform the criminal part of ſociety. Without ſuch information we may be amuſed with the anecdotes and eccentricities of priſoners related in ſuch works as the preſent, but very little progreſs will be made in the ſerious and important work of general reform, nor will the criminal juriſprudence of nations be improved in any manner particularly advantageous to the general intereſts of ſociety. To the reputed ſcene of the atrocious murder of the Duke d'Enghien, however, we muſt turn with a kind of melancholy curioſity.

The origin of the name *Vincennes* it appears cannot be ſatisfactorily aſcertained, and, like that of moſt other places, is loſt in the ſucceſſion of ages. Some etymologiſts derive it from *vita ſana*, in alluſion to the ſalubrity of the air, whence *Vicenes*; others from *vingt fois cent* acres, becauſe the park contained about 2,000 acres, and hence the word *Vingt-cennes*, a corruption of *Vingt-cents*, VICENA. Again, the name of *Vincennes* may have been given to this wood, becauſe the city of Paris, then contained in the iſland of the Palace, was but twenty ſtadii or 2,200 ſteps diſtant, from which was derived the Latin words *ad vincenes*, and hence probably *Vicenes* and *Vincennes*. However this may be, the wood of Vincennes, ſituated about two miles and a half eaſt from Paris, was known before the birth of Chriſt. At that epoch it ſerved as a promenade and place of amuſement to the inhabitants of *Lutetia*, the name by which Paris was then deſignated, in conſequence of the whiteneſs of its houſes or cottages, which were conſtructed of ſtraw and clay. The Romans eſtabliſhed a college in the wood of Vincennes, and conſecrated it to the god Sylvanus; the remains of it are ſtill ſeen at the Priory in this wood, at firſt occupied by the *Ermites*, and afterwards by minor friars. In more remote ages there was in this place a college of Druids, whoſe principal eſtabliſhment was in the foreſt of Chartres.

"The firſt Kings of France," ſays this hiſtorian, "built a kind of caſtle or hunting rendezvous in the wood of Vincennes, and ſince the year 1270 it has been a royal reſidence. Philip, called Auguſt, was fond of ſporting, and cauſed wild beaſts to be enclоſed in this wood, ſuch as ſtag-, bucks, wild boars, and roebucks, then very rare in France. The park of Vincennes, which is not conſiderable, was enclоſed with walls, of which no mention is made in hiſtory before the reign of Philip. A menagerie was afterwards eſtabliſhed at the entry of the park, near the gate of Bel-Air, in a Go-

thic building: lions, tigers, wolves, leopards, and other ferocious animals, were kept there till the days of Lewis XIV, who cauſed them to be tranſported to Verſailles. The park of Vincennes contains 1467 acres (arpens); it lies in front of the caſtle, and forms one of its moſt beautiful ornaments. The Wood of Beauty *(lois de Beauté)* is particularly remarkable, ſituated on an eminence whence the river Marne is ſeen; it is encloſed in a ſmall park of fifty-two acres, that are called the *park of Beauty*. It was in this delightful ſituation that the caſtle of Beauty formerly ſtood, in which the firſt Kings of France often reſided. Its antiquity is ſo great, that it has never been known by what prince it was built; and being deſtroyed ſeveral centuries, we now find only thickets in the place which it occupied. The park of Vincennes was long the only one in France, while the foreſts of Fontainbleau, St. Germain, and Compiegne, open and without encloſure, contributed to the delight of the Kings in hunting. It is only ſince the reign of Francis I, that the taſte for parks began to become general, and that the number of which has multiplied ſo prodigiouſly to the prejudice of agriculture. The great and ſmall parks have always been diſtinguiſhed at Vincennes; the latter was reſerved excluſively for the amuſement of the Kings, who enlarged it ſucceſſively by the acquiſition of land from different individuals.

"About the year 1164, Lewis VII, full of veneration for the order of Grammont, whoſe religious were known by the name of *Ermites*, formed the project of eſtabliſhing them in the wood of Vincennes, on the ruins of the ancient Roman college dedicated to Sylvanus. He required a certain number of theſe religious from their General, received them with reſpect, and endowed them with royal magnificence. Theſe monks practiſed great auſterity, perfect diſintereſtedneſs, and lived in a retirement equal to that of the ancient hermits. One of them, called friar Bernard, obtained ſome influence at Court, and engaged Philip Auguſtus to expel the Jews from France. Some years after (1190) the ſame prince, preparing to make a voyage to the Holy Land, at the head of an army of croiſaders, made his will in the caſtle of Vincennes (called of Beauty), and ordered very particularly that, during his abſence, no perſon ſhould be preſented to an eccleſiaſtical benefice without the advice and conſent of friar Bernard.

"During the winter of 1419 the ſcarcity of wood was ſo exceſſive, that the people were obliged to burn fruit trees and the joiſts of the houſes. Charles VII allowed them to cut all the wood of Vincennes, which was promptly executed, and the trees as ſoon as felled were carried to Paris and ſold very dear, as the Engliſh, being maſters of the environs of the capital, ſuffered almoſt nothing to enter*.

* The humanity of the Engliſh army allowed the people this relief, which otherwiſe they could have intercepted; but it would be too much to expect magnanimity in a modern Frenchman ſufficient to induce him to acknowledge this fact, which however is recorded by ſeveral ancient French hiſtorians.—Rev.

The Queen, who retired to Vincennes, had nothing but green wood for her fires, while on the roads and in the ſtreets of Paris were ſeen only the poor dying of hunger and cold. Lewis XI, in 1469, inſtituted the order of St. Michel, of which the prior of the *Ermites* of the wood of Vincennes was made Chancellor. But in 1584 Henry III, by a treaty with Francis de Neuville, Abbot of Grammont, detached the priory of Vincennes from this order, and transferred the monks to the royal college of Mignon at Paris. In virtue of this agreement the King eſtabliſhed in the priory of Vincennes the minor friars, or Cordeliers of Obſervance, who not being ſatisfied there (although it is not known for why) returned to their convent in Paris. The King then brought from the convent of our Lady of Chaillot eighteen *Minimes*, called *Bons Hommes*, and eſtabliſhed them in the wood of Vincennes. Theſe latter religious were called in France *Bons Hommes* (good men) becauſe Lewis XI, charmed with the piety of Francis de Paula, their founder, whom he had brought from Italy to be near him, uſually called him *bon homme*. Henry III then erected ſeveral elegant buildings for the monks, ornamented with paintings, relicks, and books of devotion, all of which were afterwards pillaged as belonging to the King. While the antique college of the Druids, at firſt changed into a temple conſecrated to the god Sylvanus, was metamorphoſed into a monaſtery by the piety of the ancient kings, they themſelves often lived in the Caſtle of Beauty.

"*Pope John XXII preaching at Rome on the view of God which the bleſſed are ſaid to enjoy in another life, declared that this view would not be entire and perfect till after the reſurrection and the laſt judgment, and ſent two legates to France to maintain and propagate this opinion. The King, Philip de Valois, convened at the Caſtle of Beauty all the maſters in theology, biſhops, and abbots, which were then at Paris; and after ſeveral conferences, the unanimous deciſion of the aſſembly was, that ſince the death of Jeſus Chriſt the ſouls of the faithful enjoy in Heaven, face to face, a perfect view of God, and that this view will remain the ſame after the reſurrection**. *Philip de Valois ſent this deciſion to the Pope, who replied that* HE WOULD HAVE HIM BURNT IF IT WERE NOT RETRACTED!! Such a menace would appear extraordinary, if we did not conſider the time in which this monarch lived.

"Charles V was ſo pleaſed with this reſidence in Vincennes, that he had formed the project of building a walled town all round it, doubtleſs to avenge himſelf of the Pariſians, who had formerly ſhut their gates againſt him; but death terminated this project. Charles VII was not leſs attached to Vincennes, which he gave to his miſtreſs, *Agnes Sorel*, juſtly called, in conſequence of her

* We recommend this ſolemn and unanimous deciſion to the conſideration of the advocates for purgatory, and alſo the atrocious menace of the Pope, who can in this act ſcarcely be deemed a Chriſtian, we ſhould ſuppoſe, even by the moſt bigotted devotees of Popiſh ſuperſtition.—REV.

charms, the *Beauty* of *Beauties.* She enjoyed this royal domain till her death. Agnes loved Charles himself, and had no other object than the glory of her lover and the happiness of the state. Distinguishing herself by virtues rarely found in the mistresses of kings, she concerted with the bastard of Orleans (the famous Dunois) the means of arousing the King from the lethargy in which he had fallen, and of awakening his courage by recalling him to his duty. It was by a political artifice that Joan of Arc, called the *Maid of Orleans*, was presented to the King as sent from God, raised up by Heaven to deliver France from the oppression of the English. The most enlightened affected to believe it; the soldier, persuaded that God had declared for him, marched with confidence; and the valour, prudence, and virtue of this generous girl corresponding with the idea which had been formed of them, the King owed to her his first success. Francis I evinced his just esteem for the beautiful Agnes Sorel, in writing the following verses below the portrait of this celebrated woman:

'Gentille Agnes! plus d'honneur tu merité,
La cause etant de France recouvrer,
Que ce que peut dedans un cloître ouvrer,
Close nonnain, ou bien dévot ermite.'

"The little union which existed between Charles VII and the Dauphin, since Lewis XI, occasioned Lewis to be suspected of poisoning Agnes Sorel, who died the 4th of Feb. 1450, in the Castle of Beauty, aged 40 years, regretted by the King, the Court, and the people. She never abused favour, and united the rare qualities of tender lover, firm friend, and good citizen. The death of Agnes seemed the presage of the ruin of the Castle of Beauty. It had long been found too small, and was then abandoned entirely. The salubrity of the situation, however, rendered it a proper royal residence, and Philip de Valois, with this view, had an old castle demolished which was built in 1223, and laid the foundation of that subsisting to our times, and called the Dungeon. It was raised to the ground floor in 1333; twenty-four years after King John carried it to the third story, but the work was again interrupted by the captivity of this monarch, who was made prisoner at the battle of Poictiers, and carried to London. The works, notwithstanding the misfortunes of the times, were resumed by his son Charles, who was declared regent, although the Parisians refused to receive him. This prince took the old and new castles as well as the wood of Vincennes in 1358, encamped there with 30,000 men, and ravaged the surrounding country. Becoming King, under the title of Charles V, he founded the holy chapel near the castle of Vincennes. It was in 1290 that Philip-le-Bel, who resided in one of the ancient royal houses of Vincennes, there issued an ordinance on the state of his house. John Goupil, treasurer, at the expense of the royal manor, was paid ten sous per diem, according to the commission of King John, given at the wood of Vincennes the 22d April, 1361.

"The Dungeon of Vincennes, however Gothic and hideous it now

appears to us, was a long time the ſuperb dwelling of our kings. It was there that they retired to repoſe *(ſoulacier)* themſelves, and diſpenſe juſtice *(ſeſbattre)*. But this place of comfort *(ſoulas)* and poliſhed life *(deſbaſtrement)* afterwards became the reſidence of anguiſh and miſery. The Dungeon was even the firſt and the only caſtle which theſe monarchs poſſeſſed during ſeveral centuries: they had, indeed, habitations in divers places of their eſtates; but Vincennes was the only royal manor out of their capital. It had nevertheleſs all the external appearance of a fortreſs. Catharine de Medicis, who united to the vices and the prejudices of her age a love of the fine arts, cauſed a plan to be made in 1560 of a new caſtle, which was immediately commenced, as well as the gallery ornamented with paintings. The gardens were ſurrounded with deep canals full of water and abounding in fiſh. Maria de Medicis, wiſhing to have the honour of contributing to this magnificent work, cauſed the buildings on the ſide of Paris to be erected in a taſte truly majeſtic, and deſtined to hold the royal family and all the court. Lewis XIII placed an inſcription in 1610 on this new building, and Lewis XIV added the two great piles of building on the ſide of the park."

The above ſketch includes nearly all that is intereſting reſpecting the origin and progreſs of this celebrated palace and priſon; but there are numerous anecdotes, which although not very rare, are yet amuſing. We extract the following characteriſtic trait of the artiſt Champagne, who, aided by his nephew, painted the King's apartments, in which are pictures of the peace of the Pyrennees, and the marriage of Lewis XIV with Maria Thereſa of Auſtria, Infanta of Spain, both of which were executed by the order of Lewis himſelf.

"Champagne was born at Bruſſels; he added to his talents an exemplary piety, and his attachment to religion connected him intimately with the ſolitaries of Port Royal. *He carried his ſcruples and his delicacy ſo far as never to paint figures* ENTIRELY NAKED *in his pictures.* He wrought with ſuch facility, that finding himſelf in competition with ſeveral painters for a picture of St. Nicolas, he executed the painting, and placed it in the chapel for which it was deſigned, while his brother artiſts had only traced the plan."

The details of the horrid execution of the miniſter Enguerrand Lepoitier de Marigny, under Lewis X, through the hatred of the King's uncle, Charles, Count de Valois, bring to our recollection ſomething ſimilar in the recent events. The ſame national traits appear, in the diſcovery of Mademoiſelle de la Valliere's love for Lewis XIV in a thicket in the garden of Vincennes, where ſhe was overheard by Lewis telling it to one of her friends, and exclaiming with a ſigh, "If I adore him in ſecret, it is not becauſe he is the moſt powerful monarch on earth, but becauſe he is in my eyes the moſt amiable man. His perſon," ſaid ſhe in a more animated tone, "ex-

cites in me ſuch a lively emotion, that it is with the greateſt difficulty in the world I diſſemble it, and I cannot withdraw his image from my heart." This admiration of Lewis's perſon was the moſt flattering to the vain monarch, and the reſult of this avowal was two children, after which the newly created Ducheſs was abandoned for Madam de Monteſpan. An anecdote is here recorded of Cromwell on ſeeing the dungeon of Vincennes, after the ſiege of Rochelle. One of his companions ſaid to him, "Behold the caſtle (pointing to the dungeon) which has ſerved as a priſon to princes." "I know it," replied Cromwell; "but princes ſhould not be touched but by the head." Alchemiſts with their pretended philoſopher's ſtone, princes and princeſſes, biſhops, generals, magicians, jugglers, and the moſt atrocious *empoiſoners*, who prepared the moſt active drugs for hire to deſtroy the lives of innocent perſons, all were impriſoned in Vincennes. The number and anecdotes of theſe empoiſoners are truly horrible, and prove that Buonaparte's cup is not a new thing in France. The vengeance of nationality alſo was practiſed to the utmoſt by Richelieu againſt the followers of Janſen, many of whom were put to death merely becauſe their chief had written a ſatirical book againſt France under the title of *Mars Gallicus!* The knight de la Rochegueraut was ſeized in Amſterdam, contrary to the laws of nations, and kept a priſoner twenty three years in Vincennes, on *ſuſpicion* of being the author of a pamphlet written againſt the proſtitute Madame Pompadour, without his ever knowing any thing of the pamphlet, or even the alledged cauſe of his confinement. Leprevot de Beaumont was alſo confined in five different priſons for no crime, and was at length liberated only by the Revolution. Many of the anecdotes here related are highly curious and affecting; and what renders them more worthy of attention is the ſpirit of perfect impartiality in which they are written, as well as their being totally unmixed with any kind of reflection either moral or political. Yet, what is not the leaſt extraordinary circumſtance in ſuch eventful times, the Dungeon of Vincennes ſtill exiſts undemoliſhed. All thoſe who intereſt themſelves in ſtudying the hiſtory of France, or who can be amuſed with authentic anecdotes of extraordinary ſufferings and confinements, intermingled with occaſional repartees, will find theſe volumes worthy of their peruſal.

Vita di Aleſſandro Vittorio Papacino d'Antoni, &c.

Life of Alexander Vittorio Papacino d'Antoni, Lieut.-Gene-

ral and Commandant of Artillery. By Proſpero Balbo. Pp. 96. 4to. Turin.

THE memoirs of this able and learned officer are highly intereſting to military men, as embracing a literary hiſtory of the progreſs and preſent ſtate of the artillery. His diverſe works in this department of the military art, as well as in fortification, have been tranſlated into almoſt all the European languages. From this well written memoir by Signor Balbo, who was formerly an ambaſſador from the King of Sardinia at Paris, we learn that *Alexander Vittorio Papacino*, although born of a diſtinguiſhed family, owed much of his honour to his own merit. His father, Alexander Vittorio, was commandant at the port of Villa Franca, where the ſubject of this memoir was born in 1714. He afterwards took the ſurname of *Antoni*, the name of his mother, by which he is moſt generally known. Of his youth very little information can be obtained; but it appears that in 1731 he was admitted as a volunteer in the regiment of artillery. War having commenced two years after, he ſerved at firſt as a private ſoldier. His brave and generous conduct raiſed him ſucceſſively to ſuperior ranks. At the peace, being ſent to Placentia, Pavia, and Milan, on negociations and arrangements relative to the treaty, he acquitted himſelf in a manner to merit the eſteem of both parties. His early ſtudies were influenced no doubt by the limited circumſtances of his parents, and he profited by the leiſure which the ceſſation of war left him to improve them. He attended different celebrated maſters, and applied himſelf to phyſics, mathematics, geometry, and mechanics, without at the ſame time neglecting literature, in which he was directed by the Abbot Jeremy Tagliazacchi. But his principal object was to inſtruct himſelf in every thing which related to the ſcience of the artillery. He occupied himſelf continually with experiments, particularly on gunpowder, metals proper for the manufacture of arms, and proving guns, cannons, and other objects. He was ſo advantageouſly diſtinguiſhed in 1755 as to be appointed director of the theoretical ſchools, with the rank of Major, and in 1759 decorated with the croſs of the order of St. Maurice, and favoured with a penſion. Greater honours and rewards ſtill awaited him, and from 1766 to 1771 he was appointed to the general direction of the theoretical and practical ſchools and other honourable and lucrative offices. Antoni was deemed worthy in 1763 of inſtructing the young princes, ſons of Amadeus II, in the military art; an honourable employ, which laſted ſeveral years. During that time he was made a commandant, and various ſuperior ranks were conferred on

him. The eſtabliſhment of ſchools of artillery was not theonly public good he effected: convinced by repeated experience that chemiſtry was of great utility in the fabrication of arms and gunpowder, he introduced into the arſenal the inſtruction of chemical ſcience, which was divided into three branches; the firſt comprehended the manner of analyzing metals, and of preparing them for caſting; the ſecond embraced the art of aſſaying; and the third conveyed a general knowledge of chemiſtry. This meritorious officer was alſo diſtinguiſhed by another act of beneficence in founding a private ſchool in his regiment, which was not only deſigned to teach the firſt elements of inſtruction to his ſoldiers, as reading, writing, and arithmetic, but likewiſe to inſtruct them in the ſcience of artillerymen. General Papacino d'Antoni died in 1786, and left to Peter Anthony Canova his valuable books and manuſcripts, which at his death devolved to the King of Sardinia.

Such are the principal facts or rather events in a life which ſeems to have been devoted with equal talents and zeal to the improvement of that horrible but perhaps neceſſary art, which is chiefly directed to the ſpeedieſt and ſafeſt methods of killing men by thouſands againſt their will. Signor Balbo alſo has introduced into his narrative an hiſtorical epitome of this ſcience, and an infinite number of experiments proper to improve it. In the midſt of a moſt active and laborious life we ſee *Papacino* not content with re-publiſhing all the good books relative to his art, but likewiſe compoſing himſelf ſeveral moſt uſeful works; his *Iſtituzioni ſiſico meccaniche* appeared at Turin in 2 vols. 8vo, in 1775-4; *Eſame della Polvere*, 8vo, in 1765; *Dell' Architectura Militare*, 8vo, in 1778; *Dell' Uſo dell' Armi da Fuoco*, 8vo, in 1780; and *Il Maneggiamento delle Machine d'Artiglieria*, 8vo, in 1782. All theſe works have been tranſlated into Engliſh, French, and German, at a time when tranſlations were undertaken by men of learning and talents only, and then but of works of unqueſtionable merit. To the publiſhed writings of General Papacino d'Antoni Signor Balbo has added a critical account of his manuſcripts, and a general review of the elementary works adopted by the ſchools of artillery and fortification at Turin. This account embraces ſatisfactory details of the works, and diſplays the abilities of the commandant Antoni, who was an equally able engineer and bold tactician. To this is added a deſcriptive catalogue of the moſt ancient works which treat of gunpowder.

This Life is equally honourable to the talents and principles of Signor Balbo and to thoſe of his deceaſed friend, the Commandant of Artillery, whoſe genius and virtues raiſed

him from the condition of a private ſoldier to that of the firſt rank in his country. It is written with conſiderable elegance and perſpicuity, and contains ſome curious and intereſting information relative to the military art, eſpecially the artillery, the manufacture of arms and ammunition, and the phyſical principles on which theſe articles are conſtructed, with the numerous improvements which they have undergone from time to time.

Memoires de Henri de Campion, &c.

Memoirs of Henry de Campion, Seignor of Feuguerei, Boſcferei, Lande, and Feue, Gentleman to Francis Duke of Beaufort, and Lieut.-Colonel of the Duke of Longueville's Regiment of Infantry; containing unknown Facts during a Part of the Reign of Lewis XIII, and the firſt eleven Years of that of Lewis XIV, eſpecially ſeveral intereſting Anecdotes of the Dukes of Vendome and Beaufort and Cardinal Mazarine, from 1634 *to* 1654. Pp. 594. 8vo. Paris. Imported by Deconchy.

MEMOIRS of aſpiring political or military intriguers when written by themſelves are ſeldom without intereſt. They are, however, of all books the moſt dangerous to young minds, as they are generally compoſed in that ſtyle of *abandon* and aſſumed frankneſs, which render them at once captivating and deluſive. Such characters, when reflecting on their own actions, generally feel the neceſſity of repreſenting them to the world as they endeavour, often in vain, to repreſent them to themſelves, and thus to circumvent the unprejudiced judgment of the public, by delineating them accompanied with ſuch invincible circumſtances, and in a manner ſo natural and eaſy, that the groſſeſt immorality and even baſeneſs not only paſs without cenſure, but are in ſome degree applauded. It is perfectly natural that the principal object of all ſuch writings, whatever they may affect to the contrary, ſhould be merely that of gratifying their author's vanity, either in a direct apology for his offences, or in attempting to elevate his character amongſt his fellow-men more than he is conſcious it otherwiſe would be. As to the idea of any perſons ever holding themſelves up to public execration merely for the ſake of example and the general intereſts of ſociety, it is too extravagant to be believed, eſpecially in individuals not remarkable for any ſuperabundance of virtue; but they may, by acknowledging and apologizing for ſome crimes, hope

to extenuate others, and thus, in exalting their few good acts to the rank of virtues, refcue themfelves from what it was alledged they voluntarily gave themfelves up to—public deteftation. M. de Campion, however, compofed his Memoirs not fo much to varnifh over his own crimes, which do not appear to have been either very numerous or very heinous, conftdering the temptations which he experienced and the efforts he made for preferment; but to gratify his family pride, and to transfufe the fame fentiment to his children, to whom they were addreffed. He commences, indeed, with an expreffion of regret at not being able to know fomething of the principal actions of his anceftors, by which he would have regulated his own manners and conduct; and to obviate that lofs to his children, he proceeds to detail to them his own, only for their ufe and that of his friends. To infpire his children with emulation, he begins by tracing his family to a noble origin, and ftates to them that Nicol de Campion, who followed *Robert Courte-Heuze* (*i. e.* fhort-boots), Duke of Normandy, who fucceeded William the Conqueror, in 1088, to the Holy Land, and that he was a Baron of Normandy, as appears by the archives of the Parliament of Rouen. But, leaving our crufading Norman Baron of the tenth century, we muft notice more particularly the prefent author, and endeavour to tranfmit fome of his "heroic deeds" to immortal fame.

Henry de Campion, fon of Hemeri de Campion, was born on the 9th Feb. 1613, and died of chagrin for the lofs of his wife and two of his children the 11th May, 1668. His pofterity is now extinct. Alexander, born in 1610, his elder brother, was fent to the college of La Fleche, and became Gentleman to the Dukes of Vendome and Longueville, and died Commandant of the city of Rouen in 1670; his younger brother Nicholas was alfo fent to college, and, being deftined for an eccleftaftic, became Prior of Vert on Avre near Dreux. His mother being left a young, handfome, and virtuous widow, continued to remain fo, and notwithftanding her numerous offers to change that ftate, fhe preferred the fuperintendance of the education of her two daughters and Henry (the author of thefe Memoirs) herfelf. She was not in a condition to fend all her fons at once to college, and therefore determined that Henry fhould become a foldier, for which reafon fhe inftructed him only to read and write. His principal amufement, however, was reading, and his chief book Plutarch's lives of illuftrious men, which continued during his life to be his favourite work, and to which he avows that he owed all the good fentiments that he poffeffed. Plutarch is the fole author, in his opinion, who can teach us

how to live well, as Montaigne has ſhewn, and Seneca how to die. Reading being his ſole ſtudy and paſtime from his infancy, which he ſpent with his maternal uncle, M. Edme de Pilliers, Seignor of Parc-Roncerai, who made him give an account of what he had read, and his opinion of what he thought moſt remarkable, reaſoning thus with him in order that he might be better inſtructed. Such were the ſole ſtudies of M. de Campion till he attained his eighteenth year, when he had read almoſt all the French authors, eſpecially thoſe which treated on hiſtory, which he always preferred, except Seneca and Montaigne. He was however naturally of a thoughtful diſpoſition, but ſo diſcontented, preſumptuous, and haughty in his manner, that he was not much beloved, although his ſelf-ſufficiency was only exterior, and he was devoid of malice, which inſured him ſome friends. But ambition, and the deſire of acquiring fame, left him no repoſe, and was his ſtrongeſt paſſion from his tendereſt years. In his moral conduct he confeſſes his uniform adherence to equity between man and man, and the general principles of honeſty, his declared enmity to vice, and his exceſſive amouroufneſs; yet at the ſame time avows his timidity with the ſex, and declares in the moſt unequivocal terms that he was the moſt licentious man in thoughts and ſometimes in words, but the leaſt ſo in acts! Add to this character, which is not very ſingular in France, owing to cauſes not allied with virtue, the reaſon he aſſigns for his not gaining preferment, namely an averſion from all obedience or ſubmiſſion to thoſe in power, which he imbibed from his uncle.

We have now extracted the principal features of our hero's moral character; we next notice ſome of the political events which he relates. In 1632 he became an enſign in Caiget's regiment of foot, and two years after entered into the party of the Duke of Orleans, brother of Lewis XIII, then heir apparent to the crown, and took refuge in Bruſſels, flying from his regiment at Rocroi, and leaving a ſoldier who had accompanied him in the intrigue to be hanged for treaſon. At Bruſſels he attached himſelf to Puilaurens, the favourite of the Duke of Orleans, and followed him to the ſiege of Maeſtricht, undertaken by the Spaniards. The perfidious Duke, however, ſoon abandoned the idea of oppoſing Richelieu, made his peace with the king his brother, and treacherouſly took his flight from Bruſſels; leaving the Spaniards, whoſe intereſt and friendly aſſiſtance he had before ſolicited, the queen mother (exiled by Richelieu), his Ducheſs, and almoſt all the French gentlemen whom he had ſeduced to his cauſe, to conſole themſelves in the beſt manner they

could. The Duke's favourite Puilaurens was made a Duke and Peer of France, and married to a relative of Cardinal Richelieu; but he became intoxicated with his ſucceſs, offended the Cardinal, and died in priſon in 1635. Theſe events deſtroyed our author's hopes of preferment, and he again became an enſign in the regiment of Normandy. He afterwards went to ſerve in the army under Marſhal de la Force in Lorraine and Alſace, where he was preſent in numerous actions and at the taking of ſeveral places, and particularly diſtinguiſhed himſelf, although ſuffering with a fever, at the ſiege of Remirimont, whence the beſieged were allowed honourably to retire with all their arms and baggage. After ſignalizing himſelf againſt the Duke of Lorraine, M. de Campion returned to Normandy, and obtained a lieutenancy in his regiment in 1636. In this capacity he was ordered to take charge of ſome recruits; and in paſſing through a ſmall town the inhabitants refuſed to lodge his ſoldiers, and actually took up arms againſt him and his young recruits, until by his determined courage and prudence he brought them to a ſenſe of their duty. This fact proves that there was neither police nor ſubordination in France at that time, and that the people rebelled or plundered whenever they had the power ſo to do. M. Campion then joined the army of the Cardinal de la Valette, and ſerved at the ſiege of Saverne, which was attended with great ſlaughter. In 1637 he acknowledges to have had an attachment to Miſs Fontaine, the ſtep-daughter of his brother, who did not favour his wiſhes; at this time alſo he fought a duel for a very ſlight cauſe, and avows the vanity of ſuch conduct. His martial diſpoſition however was fully ſatisfied in the campaign under the Duke of Longueville in French-Comté, and at the ſiege and capture of Poligni, Luneville, and Salces, at the latter of which he was wounded. In 1639 M. Campion returned to the court, and the king gave him the charge of gentleman-ſervant; he again joined the armies of the Prince of Condé and Schomberg in Languedoc, where he diſtinguiſhed himſelf as well as before Turin. Notwithſtanding his bravery, however, the king refuſed him a company, and he returned to Paris diſappointed in his hopes of preferment, and alſo in his love for Miſs Fontaine, who in his abſence had conſented to receive the addreſſes of another. Diſguſted with her volatility, he reſolved to abandon her, after preventing her union with her new paramour: his brother alſo favoured the views of his rival, which cauſed him to decline all future communication with him, although without any malice. M. Campion being gentleman to the Duke of Beaufort, was involved

with him in the plot againſt Richelieu, and was obliged to take refuge with him in London. The death of that deſpotic miniſter inſtantly reſtored the exiled Duke, and raiſed him to the office of guardian of the royal children, an office which he ſoon loſt by his imprudence and want of addreſs.

The return of the Duke of Beaufort to court with our author preſented a favourable occaſion for his preferment; but the Ducheſſes of Chevreuſe and Montbaſon ſtimulated the Duke to order Campion to aſſaſſinate Cardinal Mazarin. Our author firſt endeavoured to remonſtrate againſt ſuch an attempt, and afterwards avoided carrying it into execution, without betraying the ſecret. Here he evinced conſiderable addreſs; but the imprudent Duke was at length arreſted, and ſent to Vincennes, while Campion fled, and continued in exile in Normandy, Jerſey, and Italy, for ſeveral years. Numerous were his eſcapes and not leſs cunning were the ſnares deſigned to catch him, ſuch as ſending proſtitutes, to enveigle him, &c. all of which he evaded, reſigned his pretenſions to the hand of Miſs Queſne, and after various adventures fell deeply in love with Miſs Martinville, whom he married in 1648, when the affair of the Duke of Beaufort had ſubſided, and he had bought the Seignory of Boſcferei. M. Campion next attached himſelf to the Duke of Longueville, and abandoned Beaufort, but not till he had been baſely and ungratefully treated by him. In the civil war of the Frond he was actively employed till 1654, when his regiment being reduced, he reſigned his military command entirely in 1655, and retired to his eſtates in Normandy. The various and diverſe details of his life are equally novel and intereſting, as they are related with great plainneſs, and certainly with conſiderable ſincerity. In 1658 a troop of cavalry paſſed his domain, and they began to plunder with as little ceremony as if they had been in an enemy's country. It appears, indeed, that the people of France at that time, only one hundred and fifty years ago, lived in a ſtate more like freebooters than civilized people; that the French ſoldiery robbed, plundered, and aſſaulted women, then, with as much indifference as they have recently done in Spain, in Portugal, in Switzerland, Italy, and Germany. Honeſty indeed has never been a virtue much ſtudied or honoured in France, and a triumph, although gained by fraud and robbery, is always preferred to the moſt ſignal acts of diſintereſted integrity.

We have in this brief ſketch omitted many of the horrid deſigns, diabolical plots, and acts of baſe treachery, which M. Campion relates of the atrocious Dukes of Ven-

done and Beaufort, as we are convinced that the narrative of ſuch crimes is beſt left in the language of the people who perpetrated them. As to the author himſelf, although he pretends to have acted with the greateſt fidelity to Beaufort, yet his conduct to Miſs Queſne, whom he abandoned under the pretext of his baniſhment, although he not only became enamoured of but actually married Miſs Martinville under the ſame adverſe circumſtances, evinced more of policy than generous affection. He appears, indeed, to have been a man without any very flagrant vices, however deſirous of gaining military preferment, and at the ſame time to have had very few virtues which were not owing to the laws of military honour. M. Campion alſo ſeems to have poſſeſſed more gravity and ſtability than we uſually find in the French character; but he was a Norman, and conſequently more ſteady than the Pariſians or Poictieſe. The military hiſtorians will feel conſiderable obligations to General Grimoard for his publication of theſe Memoirs.

Elementi di Trigonometria ſferoidica di Barnaba Oriani, &c. *Elements of ſpheroidical Trigonometry.* By Barnaby Oriani, Profeſſor of Aſtronomy in the Univerſity of Pavia, Knight of the Order of the Crown of Ferro, Member of the National Inſtitute of Italy, F. R. S. of London and Gottingen, &c. Pp. 83, 4to. Bologna, 1806.

IN the Memoirs of the Berlin Academy for 1758, Euler publiſhed a treatiſe under the above title, in which he conſidered the earth as a ſpheroid generated from the revolution of an ellipſis round its inferior axis; and ſuppoſing two given points in its ſuperficies placed under different meridians, he determined the ſhorteſt diſtance from one point to the other.

"With the theory of *maximi* and *minimi*," ſays Signor Oriani, "developed in Euler's famous work, '*Methodus inveniendi Lineas curvas maximi minimive Proprietate gaudentes*,' he obtained three equations expreſſing the relation which exiſts between the ſix elements of a ſpheroidical triangle formed of the two meridians which unite at the pole, and of the ſhorteſt way which interſects the two meridians in the given points. A few years earlier, Clairaut (*Mem. de l'Acad. Roy. de Sciences de Paris*, 1733 = 39) had found the ſame equations; only with the limitation, that he conſidered the ſpheroidical triangle as a rectangle, ſo that the ſhorteſt way interſected perpendicularly the meridian in one of the two given points. The firſt only of the three equations was expreſſed in finite terms, and contained the relation which exiſted between the azimuth or between the angles

formed by the ſhorteſt way with the two meridians, and the latitude of the two given points: the 2d expreſſed the relation between the difference of the ſhorteſt way and one of the given latitudes: and the 3d, the relation between the difference of the longitude and of the angle formed at the pole of the two meridians and the ſame latitude. Euler obſerved that the ſhorteſt way, that is the difference in longitude, propoſed by Clairaut, was very complicate; and twenty-five years after, in 1778, *Du Sejour*, to render the above equation more ſimple, aſſimilated the ſpheroidical triangle to a correſponding triangle on a ſphere inclining to a ſpheroid. He diſcuſſed at length the limited caſe of the ſpheroidical rectangular triangle conſidered by Clairaut, and developed the integral of the two equations in the moſt general caſe of the oblique angled triangle, determining the third term which the ſquare of their difference contained. *Le Gendre* was the firſt who ſolved this problem, preſerving the third term multiplied into the ſquare of the differences. At the ſame time with Le Gendre (in 1787) the ſecretary of the Academy of Sciences at Turin, De Caluſo, publiſhed a memoir of ſpheroidical trigonometry; he reduced, like *Du Sejour*, the ſpheroidical triangle to a triangle on the inclined ſphere. Finally, Delambre in 1798 publiſhed formulæ for the ſolution of two given problems; but as he limited them to ſpheroidical triangles in which one of the two given is ſuppoſed very ſmall in reſpect to the other, they cannot be conſidered as a complete ſolution of ſpheroidical trigonometry. I have therefore attempted to find a direct ſolution of the principal queſtions which occur in a ſpherical elliptic triangle, which has one of its angles in the pole. In this triangle there are ſix; the two latitudes, the two azimuths of the two given points, the ſhorteſt way, and the difference of latitude between the ſaid points. If three of theſe elements are given, we can determine the other unknown three: the combinations which can be made three to three of theſe ſix elements are twenty; but in order to make them changeable alternately like the two latitudes and the two azimuths, they are reduced to twelve."

Signor Oriani divides his reſearches into two parts; the firſt, which is now before us, contains the firſt three fundamental equations of ſpheroidical trigonometry, carrying the ſeries to any number of terms, and finding the ſolution of the problem by means of the ſhorteſt way, of the latitude, and of the azimuth of a given point on the ſphere, when it determines the latitude of another point. The ſame ſolution will furniſh, like a ſimple corollary, the demonſtration of the formulæ of Le Gendre. The ſecond part (which has not reached this country, or which perhaps is not yet publiſhed in times ſo oppreſſive to ſcience in Italy) is to reſolve the remainder of the twelve problems which are found in a ſpheroidic elliptical triangle. The author has ſubdivided his work with great perſpicuity, and there are more neatneſs,

accuracy, and intelligibility, in his mathematical reaſonings than in moſt of the writers on ſimilar ſubjects. We cannot, however, preſent our readers with any extract that would be ſufficiently ſatisfactory to mathematicians, and to others it would not be intereſting. Signor Oriani has illuſtrated his problems with figures, which prove that his principal object has been to render his elements of ſpheroidical trigonometry more familiar, eaſy, and better adapted to common capacity, than any former treatiſes on this abſtruſe ſubject.

MISCELLANEOUS LITERATURE.

Ludovici Caſpari Valckenærii Diatribe de Ariſtobulo Judæo Philoſopho Peripatetico Alexandrino. Edidit, præfatus eſt et lectionem publicam Petri Weſſelingii adjunxit Joannes Luzac. Pp. 136, 4to. Leyden.

ANY work from the pen of the late able Grecian, *Valckenaer*, will be received with pleaſure and read with eagerneſs. His learning and profound talents are well known to claſſical ſcholars, and warrant the aſſertion of Mr. Luzac, that no modern author, except Henry Stephens, Iſaac Caſaubon, and Tiberius Hemſterhuis, knew Greek ſo well. This tract is dedicated to Jerome de Boſch and Eric Hubert Von Eldik, by Mr. Luzac, as fellow pupils in the ſchool of Valcknaer, and as the precurſor of ſeveral other poſthumous works of their great maſter. The object of the preſent *diatribe*, however, is to eſtabliſh the opinion that the Jew Ariſtobulus, who flouriſhed at Alexandria 175 years before Chriſt, at the beginning of the reign of Ptolemy Philometor, is the real author of the fragments which bear his name in the "Evangelical Preparation" of Euſebius, and which are given as extracts from his "Commentary on the Moſaic Law;" and that, contrary to the opinion of our learned countryman, Humphry Hody, theſe fragments are neither pſeudonymous nor fabricated in the ſecond century of our era. Mr. Valckenaer collects all the biographical notes which occur in ancient writers reſpecting Ariſtobulus, who appears to have been very much eſteemed in the court of Ptolemy Philometor. This monarch alſo amuſed himſelf in diſcuſſing with him the law of Moſes, the religion of the Hebrews, and their ſacred books. That nation as well as its worſhip, being an object of profound contempt to the Greeks in general, Ariſtobulus availed himſelf of the good will of Ptolemy to dedicate to him his commentary on the Moſaic legiſlation; an extenſive work, divided into ſeveral books, of which only the fragments in Euſebius remain. In that commentary the Jewiſh author attempted to prove that the fineſt pieces in the works of Orpheus, Linus, Homer, and Heſiod, were copied or borrowed from the Hebrews. This opinion prevailed

during the firſt five centuries after Chriſt. M. Valckenaer alſo believes that this ſame Ariſtobulus is the perſon mentioned in the 10th verſe of the 1ſt chapter of the ſecond book of Maccabees. Here the author digreſſes to various collateral ſubjects to eſtabliſh his belief, but always with ſo much knowledge as to be nevertheleſs intereſting. To this diſſertation on Ariſtobulus is added another on the ſame ſubject, entitled "Petri Weſſelingii Lectio publica de fragmento Orphei, quod eſt apud Juſtinum Martyra, Tatianum alioſque; de Ariſtobulo Judæo; de Verſione Græcâ V. T. nullâ ante LXX, etc." Weſſeling was the coadjutor of Valckenaer on Herodotus, and perfectly agrees with him in his opinion of Ariſtobulus.

Alſatiſches Taſchenbuch, für das Jahr 1806, &c.

Alſacian Almanack for the Year 1806. Pp. 192, 12mo. Straſburg.

THE once celebrated literature of Straſburg has ſuffered in common with other parts by the French revolution. To recover, if poſſible, ſomething of their ancient character, the Alſacians have formed themſelves into a literary ſociety, with the deſign of annually publiſhing in German a poetical Almanack, conſiſting of a ſelection of the beſt German verſes produced in their province during the year. The project is highly patriotic, and we hope will be purſued with ſpirit and perſeverance. Such a national and annual volume will keep the people from forgetting their country, or being engulphed in the French empire; they will remain Alſacians, and ſtill look forward to the time which now rapidly approaches, when Alſace will riſe, like Spain, on the ruins of the department of the Upper and Lower Rhine, and the iron dominion of France be hurled to perdition for their ancient independence. Among the contributors to this volume, we find the names of Jaegle, Schweighaeuſer jun., Arnold, Stoeber, Schaller, Lippman, &c.; the latter is a young Iſraelite, and has furniſhed an ingenious "Elegy on the Death of Schiller," the tragic poet. The following is a proſe tranſlation of a ſtanza, which nevertheleſs has ſomething in it poetical; the different leading characters of Schiller's theatrical pieces are happily introduced in the whole elegy. "The ſword of Alba, too long the ſcourge of the human race, repoſes tired with carnage and a cruel glory; the traitor Fieſko renounces grandeur, the lofty Wallenſtein empire, and the immortal palm, which, by a milder merit, crowns timid virtue, replaces the periſhable laurel which decorates the brow of the conqueror," &c. This volume is a ſufficient proof that there are yet learning and genius in Alſace, however depreſſed by the ſuperficial effuſions of French garrulity. Dr. Arnold has alſo preſented a piece in this Almanack of the Alſacian muſes, entitled "the Monument on the Appenines," the firſt fruit of his tour in Italy, the antiquities and arts of which he went to examine, and now propoſes publiſhing the reſults of his reſearches. Stoeber however is the moſt

copious contributor to this collection, which will be read with interest by all perſons converſant in the German language and literature.

Die Tempelherren, ein Trauerſpiel von Raynouard, &c.

The Templers, a Tragedy, tranſlated in Verſe, from the French of M. Raynouard. By Ehrenfried Stoeber. Pp. 100, 12mo. Straſburg.

POLITICAL circumſtances and analogies have given a temporary popularity to M. Raynouard's tragedy on the continent, as the atrocities which it contains are ſo ſimilar to recent events; but the piece requires a *preface* and *notes* to be *intelligible*, yet, ſtrange to ſay, it has been repreſented on the theatres of Paris and Straſburg in French and German! M. Stoeber's tranſlation is in many parts ſuperior to the original.

Tableau Synoptique de Minéraux, &c.

A Synoptical Table of Minerals in Claſſes, Orders, Genera, and Species, &c. according to the Method and Nomenclature of Haüy. To which is prefixed a Terminology, in which all the Terms employed in the Work are explained, &c. By A. Deſvaux. Pp. 173, 4to. Poitiers. Imported by Deconchy, London.

THIS work is deſigned by its ingenious author to ſupercede the Methodical View of Daubenton, of which even the 9th edition is obſolete, by the quantity of new ſubjects which have ſince been diſcovered. M. Deſvaux, with ſome trifling corrections and additions, follows the method of Haüy, which is that properly called mixed, as depending ſolely neither on the external characters nor the phyſical principles for the deſcription and definition of a mineral, but appropriating both the external and chemical characters as neceſſary to convey an adequate idea of the different mineral bodies. The volume before us is divided into Synoptical Tables and a Terminology: the former contains all the known minerals arranged in claſſes, orders, genera, ſpecies, varieties, ſub-varieties, and ſometimes varieties of ſub-varieties; the latter exhibits a definition of all the terms uſed in the tables, and will be found not the leaſt uſeful part of this volume, which is worthy a place in the library of every mineralogiſt. M. Deſvaux has introduced ſeveral ſubjects rather connected with chemiſtry and phyſical ſcience than mineralogy, but they contribute to render his work more uſeful to perſons who wiſh to acquire ſome knowledge of minerals, without preſuming to be chemiſts. There is perhaps no other country in which this deſcription of perſons is ſo numerous as in France, where if they only know the names of even a few minerals, ſhells, inſects, or plants, they never fail to compliment themſelves as philoſophers.

Kitab moſá bakat albark oualgamâm fi ſoût alhamam, &c.

La Colombe Meſſagère, &c. i. e. The Dove Meſſenger more rapid

than Lightning, more quick than the Clouds. By Michel Sabbagh. Tranſlated from Arabian into French by A. J. Silveſtre de Sacy. Pp. 96, 8vo. Paris. Imported by Deconchy, London.

THIS work is written in France by a native of Syria, one of thoſe perſons whom Buonaparte, or rather Menou, brought from Egypt, and tranſlated from the original Arabic into French. The ſubject originated in a converſation on eaſtern literature, when the meſſage of a lover to his miſtreſs was propoſed to the author to give a ſpecimen of compoſition in Arabic verſe. With this requeſt he complied, and in a few minutes produced the following: "Tender dove, precipitate thy flight towards my well beloved, and haſten to bring me her anſwer, for love has troubled my ſpirits. The paper of this letter is as dear to me as the white of my eyes, and the letters which my hand has there traced are as precious as its pupil." The office of meſſenger given to the dove being alledged incredible, the author compoſed this little work, conſiſting of hiſtorical facts on the ſagacity of pigeons for this office. It is divided into five chapters; "1ſt, of birds called *hamâm*, and of the ſpecies here conſidered; 2d, of the variety of pigeons which ought to be preferred to others, and of the natural qualities and temperament of this bird; 3d, of the firſt perſon who introduced the practice of ſending pigeons to carry meſſages, and of thoſe who afterwards imitated his example; 4th, manner of rearing and training pigeons, and what ought to be done when they are diſpatched with a letter; and, 5th, paſſages in proſe and verſe from different philoſophers in former ages relative to this ſubject." This eſſay may be convenient to perſons ſtudying Arabic, although it cannot pretend to much philoſophy.

Corſo analitico di Chimica di G. Mojon, &c.

Analytical Courſe of Chemiſtry. By J. Mojon, public Profeſſor of Pharmaceutical Chemiſtry and Demonſtrator of General Chemiſtry in the Imperial Univerſity of Genoa. 2 vols. 8vo. Genoa. 1806.

SIGNOR Mojon has the merit of being the firſt to adopt the Linnean language in the theory and practice of chemiſtry, and has thus done for this ſcience what Linnæus done for natural hiſtory. This learned and acute profeſſor has commenced his analytical courſe by collecting and comparing all the different methods and claſſifications which have been propoſed by the moſt celebrated chemiſts in various chemical publications; he next ſubmits them to a kind of analyſis, and to numerous experiments, combining the reſults and diſcuſſing principally thoſe which have divided the opinions of philoſophers, or given birth to hypotheſes. By founding the theory on the practice, the author has ſucceeded in reducing the ſcience to its true principles. His arrangement is happily adapted to the preſent ſtate of our chemical knowledge; and all his definitions are ſhort, clear, and preciſe. The induſtry and ta-

lents of the Italians are well known in chemiſtry, and the ingenious labours of Brugnatelli to improve the nomenclature, have eſtabliſhed their modern character for much more acuteneſs and depth of reſearch than their haughty and boaſting tranſalpine neighbours. The extent of their inquiries and the variety of their experiments ſeem to equal the Germans, while they greatly excel them in originality, accuracy, and what even in ſcience may not improperly be called taſte. The work of this Genoeſe profeſſor will be found a moſt valuable acquiſition to the laboratory of every chemiſt; for, in addition to Signor Mojon's conciſe method, which is novel at leaſt on the continent, and which is in ſome degree anticipated by the excellent epitomes of Parkinſon and Henry in this country, eſpecially in what relates to a condenſation of the principal chemical facts, this "Analytical Courſe of Chemiſtry" contains many original views and diſcoveries of the author, which furniſh "materials for thinking," and open ſome new paths to the ſtill vaſt unexplored regions of chemical reſearch. Of all the phyſical ſciences, indeed, Chemiſtry is the one which may be moſt advantageouſly ſtudied in different languages, for as the genius of each is different, ſo alſo are the impreſſions which they leave on the mind even in deſcribing the moſt familiar phenomena in chemical ſcience. For this reaſon we would recommend young chemiſts who wiſh to have a complete knowledge of any branch of chemiſtry, or of the facts and phenomena which reſult from particular experiments, to read them in various languages, before they venture to ſuppoſe that they have attained all that is known in that department, or that they have exhauſted the ſubject.

Opuſculi Aſtronomici di Barnaba Oriani.

Aſtronomical Opuſcle. By Barnaby Oriani. Pp. 52, 8vo. Milan, 1806.

THE author gives formulæ for calculating the latitude and longitude on an elliptical ſpheroid, and propoſes to follow ſomething of the ſame plan as that given in his Elements of Spheroidical Trigonometry, noticed in another part of this Appendix. He notices briefly the different meaſurements which have been made of a degree of the meridian and their reſults, and gives ſeveral problems for this purpoſe, as well as for finding the latitude and longitude. Simplicity is the principal feature and advantage of all Signor Oriani's mathematical works, which will be read with intereſt by every perſon converſant in ſuch ſubjects.

Grammaire Hébraique en Tableaux, &c.

Hebrew Grammar in Tables. By P. G. Audran, Profeſſor of the Hebrew, Chaldaic, and Syriac Languages in the College of France. Eberhard, Paris. Imported by Deconchy, London.

THE object of the author is to facilitate the ſtudy of the Hebrew etymology in preſenting it in twelve tables, containing the eſſential

and immutable elements of a root with the acceſſory letters which ſerve to form all the derivations and grammatical inflexions of nouns and verbs. The work is deſigned for the uſe of thoſe who prefer learning Hebrew without the vowel points, according to the plan ſuggeſted by the Canon Maſclef, and adopted by Houbigant. The tables conſiſt of the alphabet, reading; tranſlation of the 117th Pſalm following the Hebrew, with an analytical explanation; letters conſidered according to the principal organ of each, the changes which they undergo, and their grammatical functions; introduction to nouns, with their roots, and the different names of God; pronouns; introduction to verbs, their different ſpecies, defective verbs, and defective letters; conjugation of regular verbs, and variations in the conjugations of regular and irregular verbs. Theſe tables, eſpecially for the readers of Hebrew without points, will be found very convenient, and alſo uſeful for perſons who wiſh for a knowledge of that language without a maſter.

Leben und Kunſt in Paris ſeit Napoleon dem Erſten, &c.

On the Manner of Living and of the Arts in Paris under Napoleon the Firſt. By Helmina de Hatsfer, born Klenk. 8vo. Weimar. Imported by Booſey.

MRS. de Hatsfer appears to have been ſo dazzled with the brilliancy of Paris, and the grandeur of Napoleon, and ſo eager to diſplay her vaſt erudition in long details about the books and MSS. in the national library, that ſhe has forgotten to make many obſervations on the exiſting manners, except ſome revolutionary anecdotes in the introduction, and ſhort diſſertations on events; yet even theſe are told rather to praiſe the French than to deſcribe their true character and principles. The language too is fanciful, and the whole is confuſed, incoherent, and without method. This lady is the author of ſeveral other publications.

CORNELII SCHREVELII *Lexicon Manuale Græco-Latinum*, in ſtudioſæ juventutis gratiam, cum ab ipſo autore, turn ab aliis eruditis viris ſæpe jam excuſum. Editio noviſſima, ſuperioribus Batavicis, ANGLICANIS, Pariſiniſque editionibus completior et emendatior, accurante J. Ph. Jannet, bibliopola. Pp. 1251. 8vo. Paris, Delalain. Imported by Deconchy.

THE rarity of Greek books in France, as well as of Lexicons, which are very ſeldom kept on ſale by French bookſellers, may have induced M. Jannet to believe that his edition of Schrevelius is better than any other, although he profeſſes only to have added about 2000 words taken from Erneſti's edition of Hederich's lexicon, and to have corrected 600 errors (no very difficult taſk) in the French edition of 1779. He has not availed himſelf, however, of the excellent Greek and German dictionary of Schneider, to make ſome uſeful

and almoſt indiſpenſible additions to the Dutch edition of Schrevelius. In its preſent ſtate, therefore, the Engliſh ſtudent of Greek literature will find it very little if any thing ſuperior to the Schrevelius uſed in our ſchools, although it is certain that great improvements and additions are extremely wanted to that work.

QUINTUS HORATIUS FLACCUS; cum ſcholiis perpetuis Johannis Bond. Pp. 552. 8vo. Paris, Achaintré. Imported by Deconchy, London.

IT is rather ſingular that the French ſhould, at the preſent day, feel themſelves obliged to adopt the critical and explanatory notes of an Engliſhman on Horace. Dr. Bond died nearly two centuries ago (in 1612) at Taunton, Somerſetſhire, where he practiſed as a phyſician, after having diſtinguiſhed himſelf as a commentator, grammarian, and claſſical teacher. His critical and explanatory notes on Horace, however excellent, are much leſs popular in this country than the French editor, M. *Achaintré*, ſuppoſes, when he ſtates that they have paſſed through more than fifteen editions. It was, doubtleſs, greatly favourable to his fame as well as honourable to his learning that the Elzevirs publiſhed an accurate edition of his Horace in 1626, which the preſent editor has followed, and added a very few notes with a preface. We think he might alſo have profited by the notes in the ſplendid edition of Horace recently publiſhed by Dr. Coombe.

Verhandeling over den invloed, &c.

Memoir, in which the Influence of Euphony and of the Facility of Pronunciation on the Orthography is examined. By Matthew Siegenbeck. Pp. 108, 8vo. Amſterdam.

Verhandeling over de Neder Duitſche Spelling, &c.

Memoir on the Orthography of the Dutch Language, tending to render it uniform. By Matthew Siegenbeck, Profeſſor of Dutch Literature at Leyden, and publiſhed by Order of the Batavian Republic. Pp. 386, 8vo. Amſterdam.

WE notice theſe two able tracts for the uſe of thoſe perſons who are acquainted with the Dutch language, as it is highly probable that our intercourſe with Holland will ſoon be reſtored to its former ſtate. It appears alſo that the preſent *kingly* government of Holland has patronized oppoſite profeſſors or reformers of the Dutch language, and that ſome controverſy has taken place between the author of theſe Memoirs and a ſociety called "*Tot nut van het Algemeen*," or the public good. M. Siegenbeck is himſelf a reſpectable poet and an Anabaptiſt preacher at Leyden; his remarks, therefore, on the orthography and euphony of his language will be found ingenious, and generally more correct than his opponents will allow. It muſt be an unhappy country where the interference or power of the government has any place in ſuch inquiries or controverſies.

Sebaldi Fulconis Joh. Raii Oratio de Naturâ optimâ eloquentiæ ſacræ Magiſtrâ. Pp. 49, 8vo. Leyden.

THE characters of ſacred eloquence are here ſtrikingly unfolded, and their ſource in nature diſtinctly marked, although the auxiliaries of art are by no means deſpiſed. To the ſacred orator he applies, with conſiderable felicity, what Cicero (de off. ii, 31) ſaid of true glory: "Summa et perfecta gloria conſtat ex tribus his; ſi diligit multitudo; ſi fidem habet; ſi, cum admiratione quâdam, honore dignas putat." M. *Rau* pronounced this diſcourſe on reſigning the chief rectorſhip or preſidency of the Univerſity of Leyden, and it muſt be acknowledged a very ſatisfactory proof of his ability for the diſcharge of ſuch important duties as that dignity always impoſes.

Journal de la Societé de Naturaliſtes de l'Univerſité Imperial de Moſcow, &c.

Journal of the Society of Naturaliſts of the Imperial Univerſity of Moſcow. Firſt Year. Nos. I and II, with three Plates. 4to.

THE Ruſſians are yet but emerging from abſolute ignorance both of nature and art. This Society appears to be almoſt entirely owing to the exertions of M. Fiſcher, who certainly was not born and educated in the empire of Ruſſia. The firſt number contains the plan of the ſociety, liſt of its members, contributions, internal arrangements, and meetings. The ſecond number is enriched by M. Fiſcher with an article on *Zoognoſia*, deſcribing ſome new ſpecies of animals which are in the Imperial Muſeum of natural hiſtory. The ſame able naturaliſt has deſcribed ſeveral new ſpecies of inſects which are found in Ruſſia; theſe are the *Cerambyx Oroſſovii* (Capricorn of Ourenſſof), *Lamia Pallaſii* (Lamia of Pallas), *Lamia tricolor* (tricoloured Lamia), *Saperda Roeberi*, *Saperda Latrielle*, and the *Carabus Thunbergii*. The chemical analyſis of a fibrous gypſum, found at Ivanofsky, a village about thirty werſts from Moſcow, has been contributed by Dr. F. John. In botany there are two articles, one by Dr. Frederic Fiſcher, conſiſting of obſervations on a grain known under the name of Eleodendron Argan; the other, obſervations accompanied with a plate on the analogies between banana and palm trees, by Alexis de Peroffsky. An article on Technology conſiſts of reſearches on the tannin contained in the fruit of the pine, (Pinus Abies L.) and of the fir (Pinus Sylveſtris L.) by Dr. J. F. John; alſo chemical reſearches on a kind of alum found near Moſcow, which contains a great quantity of ſulphat of iron, by the ſame author.—Theſe papers, although written with ſufficient perſpicuity, do not diſplay any great profundity either of talent or ſcientific reſearch. This Journal, however, to thoſe who can read French at Moſcow, will be extremely uſeful.

Hiſtoria de Gil Braz de Santilhana.

Hiſtory of Gil Blas of Santillana. Tranſlated into Portugueſe, and in this third Edition carefully reviſed and corrected. By the Rev. Don Felipe Fernandez, A.M. 4 vols. 18mo, about 270 pages in each. Lackington & Co. 1808.

IN a preceding Appendix, we noticed Signor Fernandez's edition of Gil Blas in its priſtine language, Spaniſh, with conſiderable approbation, and we can now beſtow ſufficient applauſe on the general correctneſs and propriety with which this Portugueſe edition is brought before the public. The lovers of Spaniſh and Portugueſe literature, as well as the admirers of Gil Blas, muſt feel obliged to the ingenious editor for the care he has taken in correcting editions of this faſcinating work in thoſe two languages. We could have wiſhed, however, that it had been printed on ſomewhat better paper: ſuch coarſe ſtuff is a diſgrace to ſend from this country to the Brazils, and certainly it will not be very agreeable to the Portugueſe there.

MISCELLANIES.

ORIGINAL ITINERARY OF SPAIN.

[Continued from page 336.]

GRAND Route from MADRID to CADIZ:—To *Valdepenas* 34 leagues; thence to Venta de las Virtudes 3, where the extenſive chain of mountains or *Sierra Morena* commences; Aldea Quemada 3, Santa Elena 3, La Carolina 2 (a new ſettlement compoſed chiefly of Germans, Anabaptiſts, Moravians, and other ſectariſts, who, however, were *not tolerated* to practiſe their own modes of faith; it is a moſt beautiful, clean, and neat village, ſituated in a delightful picturesque and romantic country); Baylen 3, or 48 leagues from the capital, ſituated in a tolerably open, and not very rugged country, at the foot of the *Sierra Morena*, and now rendered famous by the total defeat of Dupont and the French army: the town is ſmall, without any reſpectable houſes, and in general inhabited only by poor peaſantry. The ſame may be ſaid of Andujar, 52 leagues from Madrid, which has ſome ruined mud-walls along one ſide of it, but nothing that can be termed fortification, even in the Mooriſh ſtyle. It contains, however, a few tolerably good houſes, and a ſquare which might be rendered of ſome military ſtrength: around it are ſeveral little elevations, of no great importance, and behind the town runs the muddy Guadalquivir; but it is too ſmall to be of much advantage to a military ſtation. From Andujar to Aldea del Rio 4 leagues, to Venta del Carpio 3, Ventas de Alcolea 3, Cordova 2 (this is one of the gayeſt towns in Spain, very populous, and celebrated for its Mooriſh cathedral); Venta del Arrecife 4, V. de la Parilla 1, Luiſiana 1, Ezija 2, La Norieta (a deſert plain) 3, Marchena 3, Paradas 1,,

Arahal 1, Molares 2, V. de la Alcantarilla 2, Cabezas de San Juan 2, V. de Vizcayana 3, Xerez de la Frontera 5, Puerto de Santa Maria 2, thence to Cadiz by ſea 3 leagues, or by land from Xerez to Cartuja 1, V. del Arrecife 4, iſle of Leon 1, Cadiz 2, = total 102 leagues, or 408 Engliſh miles.

Route from Madrid to Seville, the ſame as the above to Ezija 74 leagues; to Fuentes or Moncloa 4, V. Nueva 2, Carmona 2, V. of Pedro Domingo 2, Seville 4, = total 88 leagues.

Seville, the capital of the South of Spain, and once the moſt diſtinguiſhed curioſity in the country, is now conſiderably reduced; its population has decreaſed ever ſince the intercourſe with America, which carried off many of its inhabitants, till within the laſt twenty years, when it has rather increaſed. It is a city of conſiderable wealth, and poſſeſſing ſome commerce, by means of the Guadalquivir, which is navigable up to its centre. Its manufactory of ſaltpetre, its cannon foundry, and tobacco factory, are deſervedly celebrated; the building appropriated to the latter purpoſe is one of the fineſt in Spain, if not in Europe. Its univerſity, which now has from twenty to twenty-five Iriſh ſtudents, is diſtinguiſhed for the modeſty and learning of its profeſſors, particularly in medicine. The people are abſtemious, hoſpitable, and generous, but ſomewhat addicted to amorous pleaſures.

Route from Madrid to Gibraltar, 105 leagues, the ſame as the above to Ezija, and thence to V. del Pozo 4, Roda 4, Campillo 3, Almargen 2, Ronda 4, Eſtepona 6, Manilva 2, San Roque 4, Gibraltar 2, = total 105 leagues.

Route from Madrid to Malaga, acroſs the Sierra Morena, as before to Carolina, 45 leagues, thence to Venta de Linares 2, Linares 4, Mengibar 3½, Torre Campo 4, Murtos 2, Baena 5, Cabra 3, Lucena 1, Ventorillo 3, Finariales 1, Antiquera 5½, Venta del Coche 3, Almojia 2, Malaga 2. N.B. This road from Carolina to Antiquera is ſcarcely paſſable by carriages. The ſame route leads to Granada; from Carolina to Linares 6, Lupion 2, La Mancha Real 4½, V. de la Oya 2, Puerta de Arenas 2, Campotejar 2, Benalua 1, V. del Puerto 1, Granada 4.

Route from Madrid to Carthagena 67 leagues by Murcia: to Aranjuez 7, Ocana 2 (here the vaſt, flat, dry, and buſhleſs plain of La Mancha commences), Vittalobas 2½, Corral de Almaguer 3, Quintanar de la Orden 3, Mota del Cuerbo 3, Pedernoſo 1½, Pedroneras 1, Provencio 2, Minaya 4, Roda 2½, Gineta 3, Alvacete 3 (this place, 37 leagues from Madrid, is become a rendezvous of the Murcian patriotic army), Pozo de Canada 3½, V. la Neuva 1, V. la de Alvatana 3, Jumilla 3, V. de Romano 3, V. de Rambla 3, Lorqui 1, Molina 1, Torre de Eſpinardo 1, MURCIA 1, Palmar 1, V. del Timenas 4, V. del Albujon 1, Carthagena 3.

Grand Route from Madrid to VALENCIA 65 leagues, and ALICANTE 62 leagues. From Madrid to Alvacete in the preceding route, thence to the Venta del Rincon 3, Villar 2, Bonet 3, Almanſa 3 (this is the rendezvous of Valencian patriots), Puente la Higuera

2, Vallada 2, San Felipe 3, Pobla Larga 2½, Alcira 2½, Almufafes 1½, Cilla 1, Cartarroja 1, VALENCIA 1. To ALICANTE, from Alvacete to Pozo de la Pen 2, Pretola 3, Venta de la Higuera 3, V. Nueva 3, Yecla 2, V. de Quebradas 2, Monover 3, Monforte 2, Via de Pavia 2, ALICANTE 2. There are two other routes from Madrid to Valencia, one only a horſe road, the other a cart road in ſummer; each only 51 leagues. The latter paſſes from Madrid by Ballecas, Arganda, Fuentiduena, Tarancon, Sahelices, Hito, Almarcha, Granja de Trieſta, Utiel, Siete Aguas, Chiva, and Quart, to Valencia.

The city of VALENCIA is the capital of one of the moſt fertile, temperate, populous cultivated provinces in Spain: it is ſituated about 1½ mile from the ſea, on the ſide of the broad but ſhallow river Guadalaviar, over which there are four ſplendid bridges, ornamented with ſtatues of Saints. The town is, in general, agreeable, clean, with ſeveral reſpectable Gothic and modern buildings, beſides a cathedral, the walls of which are equally decorated with beautiful figured marble and ſome admirable paintings. Valencia, and its environs, which are much more populous and more fertile than any other part of Spain, contains at leaſt 120,000 perſons. The country is chequered with ſmall canals for irrigation, by which means water is made to paſs over the whole fields once a day in hot weather, and thus fertilizes the land, ſo that it produces *eleven* crops in a year; or one every month, except February. The town is ſurrounded with a Mooriſh wall; but it has no ramparts, nor any cannon mounted, nor, indeed, any place to mount them, except that two or three might perhaps be fixed in the towers on each ſide of the gates, of which there are five. Some of thoſe towers have been uſed as priſons, and as a female penitentiary. The ſtreets are neither ſtraight nor ſpacious, although not diſagreeable; the convents and churches are numerous, and many of them very ſplendid; the theatre is ſmall, but generally poſſeſſes a good company of performers, although this is regulated by the government, and, conſequently, does not depend on the patronage which they receive. The worthy archbiſhop, whoſe patriotic efforts have been ſo advantageous to his king and country, has a very fine library, which contains all the beſt works in Spaniſh, Latin, Italian, and French, and is open to the public every day but holidays. To the library, which fills a gallery extending along two ſides of the archiepiſcopal palace, is added a muſeum of antiquities, the principal of which were brought from Murviedro (Saguntum); among theſe is unqueſtionably one of the fineſt ſpecimens of Grecian ſculpture now extant; it is a young child ſitting laughing; and the expreſſion of laughter, on whatever ſide it is viewed, is ſuch a maſterpiece of art as is not produced above once in ſeveral centuries, and, perhaps, never ſince nor before the preſent inſtance. The gaiety, temperance, and indefatigableneſs of the Valencians, in whatever they undertake, are proverbial: they have been moſt unjuſtly accuſed of cunning and cruelty, but they are frank, generous, and humane; they are, indeed, vain of their

country, but its beauty, fecundity, and the unequalled excellence of their climate, fully juſtify their local attachment; and their own happy diſpoſitions render them not only an agreeable but an amiable race. They are juſtly diſtinguiſhed for their devotion, their wit, and the fertility of their imagination; and the arts and ſciences are cultivated by them with equal zeal and ſucceſs: they deteſt the French, deſpiſe the Iriſh, and love the Engliſh even to enthuſiaſm.

Grand Route from Madrid to ZARAGOSA and BARCELONA. From the gate of Alcala to the bridge of Viveros 3 leagues, Alcala 3 (this ancient city is now reduced to a ſmall village, tolerably clean, but indifferent, low houſes: even the convents are falling into decay, and its univerſity is nothing but a name); Guadalaxara 4, is in a more proſperous ſtate, and its royal manufactory of woollen cloths gives it an air of induſtry and comfort not common to all Spaniſh towns; Torija 3, Grajanejos 3, Algora 4, Alcolea 3, Maranchon 3½, Concha 3½, Tortuera 3 (here the kingdom of Arragon commences); Uſet 4, Daroca 2, Maynar 1½, Carinena 3½ (juſtly celebrated for its rich wines), Muel 4, Maria 2, ZARAGOSA 2, = total 52 leagues.

This city is now become famous for its ever memorable reſiſtance to the treacherous uſurpation of France, and its ſplendid victories over the veteran troops of General Lefebvre, by the enlightened Palafox, whoſe talents and merits were announced in our Number for May. The people of Zargoſa are diſtinguiſhed for their induſtry, neatneſs, civility, decorum, and morality: perhaps, indeed, there is no other town of equal extent in Spain, nor on the continent of Europe, where the women are ſo generally chaſte and virtuous as in the metropolis of Arragon. To Frenchmen and manners they have long been as averſe as they are partial to the Engliſh; and in 1805 only two miſerable French knife-grinders (the uſual employment of French adventurers in Spain) were to be found in that city, while an Engliſh ſhoemaker was viſited and reſpected by all claſſes of people. The population of this city, including the convents and country-ſeats, in its environs, amounts to about 48,000 perſons. The ſtreets are tolerably regular; but, with two or three exceptions, rather narrow and filled with ſhops, which preſent the moſt pleaſing pictures of induſtry, content, and competency: they are miniature manufactories, in which almoſt every kind of apparel, and the neceſſaries of life, are made with conſiderable neatneſs and even elegance. Zaragoſa poſſeſſes but one ſmall theatre, which is not always well attended; but it ſupports an hoſpital and a workhouſe, which for judicious arrangements, comforts to the ſick or poor, and productive induſtry, do honour to Spain, and would be admired even in London. Like all the large towns in Spain, it is ſurrounded with a wall, but it has nothing which can be called a fortification. It is ſituated at the junction of the little river Huerva and the Ebro; over the latter there is only a bridge of ſtone, the wooden one formerly exiſting being now totally deſtroyed; theſe rivers, however, tend to defend at leaſt two ſides of the city: the convents alſo, which are on its ſouth weſt ſide, being large buildings, might add ſomething to its means of

defence. It contains two cathedrals; the firſt, an admirable Gothic building, is called the *Aſeu* (which may ſignify *purity*, and is dedicated to *San Salvador*, the Holy Saviour), and the next is the celebrated church of *neuſtra Senora del Pilar*, our Lady of the Pillar. The tradition reſpecting this church is, that when St. James was at Zaragoſa, the Virgin appeared to him while at prayer, ſtanding on a column or pillar in the clouds, and ordered him to erect a chapel in that city. In conſequence of this miraculous mandate, a grand church has been built, in which a ſtatue of the Virgin, ſtanding on a jaſper column about 5 feet high and 9 inches thick, and holding the infant Jeſus on her arm, is the chief object of pious adoration. This church divides the ceremonies and honours of the regular cathedral. All the churches of Zaragoſa are well decorated with ſome exquiſite paintings, by Francis Ximenes, John Galvane (a native of Arragon), and the Portugueſe Claude Coello (whoſe works are chiefly in freſco), and others. This capital can alſo boaſt of its academy for the arts, its agricultural and economical ſociety, and ſeveral other uſeful inſtitutions, which combine all the advantages of the arts and ſciences without their oſtentation. For theſe improvements it is no little indebted to Senor Azaza, who was many years ambaſſador both in Holland and Rome; but its chief and beſt friend has been the illuſtrious Captain General, whoſe knowledge and taſte for the fine arts, as well as the ſciences, have contributed to enlighten the people of Zaragoſa, and raiſe them far ſuperior to the greater part of the provincial towns of France. His Excellency has viſited every country in Europe, and ſpeaks nearly all the European languages, and among them the Engliſh, better than many French prieſts after paſſing eleven years in this country: he is alſo a diſtinguiſhed amateur, and has manifeſted conſiderable talent in painting in water colours, particularly flowers; his generous ardour for improvement, indeed, has rarely been equalled in any country, and certainly never ſurpaſſed. Many private gentlemen, indeed, as well as preſbyters and profeſſors in the univerſity of that city, underſtand Engliſh very well, and even have ſmall libraries of Engliſh books, which they have procured at an immenſe expence and trouble. The inhabitants of Zaragoſa and Arragon, in general, are ſuch as one would chooſe for friends, and for every office where dignity of deportment, ſincerity, benevolence, and inflexible integrity, are indiſpenſible or deſirable.

Route from ZARAGOSA to BARCELONA and Perpignan in France, —To Alfinden 3, Villafranca de Ebro 2, Oſera 2, Venta de St. Lucia 2, Bujaralos 3, Candaſtos 3, V. de Fraga 2, Fraga 2, Alcaras 3, LERIDA 2, Beloch 2, V. de Fondorella 2, Villagraſa 3, CERBERA 3, Porcariſes 3, Igualada 3, Piera 3, Martorel 3, Molin de Reis 1½, BARCELONA 2½, = total 50.

Barcelona is one of the prettieſt towns in Spain, and the country around it is the only part which really reſembles England, by the numerous country ſeats with which it is covered. There are ſeveral very fine ſtreets in this city, and ſome good buildings; but in general there is a tendency to *littleneſs*, which does not appear in other parts

of Spain. The whiteneſs of the town, and the numerous factories in and about it, give it a brilliancy and intereſt not elſewhere experienced. Several of its public buildings are almoſt covered with marble; but they all want grandeur of dimenſion. The Catalonians are among the hardieſt and moſt laborious people in Europe; they are not remarkable either for wit or ſenſibility, and their inflexible integrity too often partakes of obſtinacy rather than elevated rectitude: they are, however, honeſt, induſtrious, excellent mechanics, fond of good eating and drinking, but ſeldom or never to exceſs; they are harſh and ſevere, yet not without generoſity and beneficence, and in almoſt all caſes they appear to be actuated by prudent good ſenſe.

Route to Perpignan by San Andres 1, Los Hoſtals 2, La Roca 2, Linares 1, Sanſeloni 2, Hoſtabrich 2, Mallorquinas 2, GERONA 4, Medina 1, Vila de Muls 2, Figueras 3, Hoſtal Nuevo 1½, and *Junquera* 2 (the laſt place in Spain), *Bellegarde* 1 (the firſt place in France in the Pyrennees), Boulou 1, and Perpignan 3, = total from BARCELONA 30 leagues.

From BARCELONA to VALENCIA 55 leagues. To San Climen 3, Villafranca de Panades 4½, Vendrele 3½, Tarragon 5, Combrilis 3, Hoſpitalet 3, Parillo 4, Tortoſa 4, Uldecona 4, Benicarlo 4, Torreblanca 4, Caſtillon de la Plana 5, Almenara 4, Murviedro 1, VALENCIA 4.

Route from VALENCIA to MURCIA 33 leagues. To Almuſafes 3, Alcira 2, San Felipe 4, Mogent 4, Fuente de la Higuera 2, Villena 3, Elda 3, Elche 4, Orihuela 4, MURCIA 4. From Valencia to Alicante, paſſing by San Felipe and Elda, it is 26 leagues.—The town of Murcia, and capital of the province ſo called, is but ſmall, and does not contain twenty-five thouſand inhabitants, although ſituated in one of the moſt beautiful and fertile plains in the world, and juſtly denominated a garden *(huerta)*. There are few fine buildings in Murcia, except the cathedral, the front of which exhibits one of the pretty ſpecimens of Grecian architecture which abound in the ſouth of Spain, whilſt the aiſles preſent a ſtrange mixture of Gothic ornaments, and the ſingularly abſurd device of a huge chain of hewn ſtone made to paſs round one of the chapels, as if to tie it from running away from the body of the church! The very extenſive building uſed as a ſilk factory, however, is an object of real curioſity and intereſt: nearly five hundred perſons are generally employed in the various departments of attending and feeding the worms, collecting the ſilk-pods, and winding and otherwiſe preparing the ſilk for the different manufactures. The machinery of this factory far ſurpaſſes any thing of the kind in France, and has often excited the ſurpriſe and aſtoniſhment of Frenchmen, who, in Spain, affect to know every thing. To this moſt peaceful and tranquil city that celebrated ſtateſman, Count de Florida Blanca, has retired, and his ſmall ſquare houſe is one of the neateſt, plaineſt, and moſt like the Engliſh, of any in Murcia: he ſpends, however, a conſiderable part of his time in the convent of the Auguſtines, and generally ſups with the monks, and ſleeps there three or four nights in the week; he

uſually walks alone; looks ſtill, as if he could command or govern nations; carries his cane always either ſwinging looſe, or graſped tight by the middle. His countenance and phyſiognomy are not leſs ſingular than his habits; and the extreme length of his noſe and chin would excite our riſibility, did not his eyes and forehead advertiſe us of the preſence of a very ſuperior man. His ſtature is of the middle ſize, meagre, but ſufficiently ſtout and muſcular; he is taciturnous and extremely reſerved, yet polite and obliging: he has been remarked, ever ſince the French revolution, for an attachment to England, and for every thing Engliſh. The people of Murcia have neither the wit nor vivacity of the Valencians, nor the extravagant and romantic imaginations of the Andaluſians, ſtill leſs the Grecian elegance of the Granadeans: they are, however, a ſteady well-meaning people.

Route from Madrid to BADAJOS and LISBON.—From the gate of La Vega to Moſtoles 3, Caſa Rubios 4, S. Silveſtre 4, El Bravo 4, Talavera de la Reyna 4, Venta Peralvanegas 4, Calzada de Oropeſa 4, Navalmoral 4, Almarraz 2, Jaraicejo 4½, Trugillo 2½, Puerto de St. Cruz 3, Miajadas 3, San Pedro 5, Merida 3, Lobon 5, BADAJOS 5, = total 63 leagues. To Elvas (in Portugal) 2, Eſtremoz 6, Venda del Duque 3, Arroyolos 3, Montemor 3, Vendas Novas 4, V. dos Pegoens 3, Aldea Gallega 5, and acroſs the Tagus to LISBON 3, = total 32 from BADAJOS (which is a very ſtrong fortreſs) and 95 from MADRID.——N. B. *V.*, or *Venta*, Spaniſh, and *Venda* Portugueſe, ſignifies an *inn*, which is generally from 6 to 12 miles from any village or other houſe.

A LATE TRAVELLER IN SPAIN AND PORTUGAL.

TO THE EDITORS OF THE ANTIJACOBIN.

THE WOLF, THE FOX, THE SHEPHERD AND HIS DOG: A FABLE.

ONCE upon a time a ſtrong and faithful Shepherd's Dog kept in ſafety his maſter's flock amidſt the pleaſant vallies, fertile plains, and wide mountains, of a romantic and luxuriant iſland. When he was firſt appointed to this important truſt, the flock was much annoyed by the continual enmity of two ferocious and dangerous foes; one of them an old ſavage blood-thirſty Wolf, who ſeemed to take delight in deſtroying the ſheep, more to ſatisfy the cruelty of his nature than the cravings of his appetite; the other, equally to be dreaded, was a ſly, cunning, and deſigning Fox, whoſe wiles it was even more difficult to guard againſt than the more open attacks of the Wolf.

Now, though they were both thus enemies to the ſheep, yet were they, if poſſible, ſtill greater enemies to each other; for whenever they happened accidentally to meet, when making their attempts upon the flock, they never failed to quit the common object, and begin with the moſt ſavage and unrelenting fury to abuſe and tear each other: the Fox, though much the weaker, frequently contrived by his ſtratagems on theſe occaſions to come off victorious. The Dog, however,

ſoon proved more than a match for them both, and ſucceeded at different times in ſeizing and dragging them before his maſter, the good old Shepherd, who, being of a mild and gentle diſpoſition, and an enemy to the ſhedding of blood, contented himſelf with drawing their teeth, and rendering them incapable of materially injuring the ſheep in future. From this time there appeared a conſiderable change in the conduct at leaſt, if not in the nature, of both the Wolf and the Fox; for they conducted themſelves much more peaceably towards the flock, though their enmity towards each other ſeemed to abate nothing of its rancour. A long time thus paſſed in peace, the good old Shepherd granting them one indulgence after another; till, at laſt, he treated them as well as his own ſheep, and called and conſidered them his children.

At length the Fox came to the Shepherd, and told him that he did not ſee what right the Dog had to monopolize the care of the flock; that he thought himſelf as capable in every reſpect as the Dog to take care of them; and that not ſuffering him to have at leaſt his ſhare, was making a very partial and unjuſt diſtinction. The good old man could ſcarcely believe his ears, he was ſo amazed at his aſſurance and ingratitude: at length he told him, that, ſo long as he continued to behave himſelf peaceably and orderly, he ſhould continue, as he had long done, to treat him with kindneſs and affection; but that he muſt not attempt to moleſt the Dog, or interfere in any degree in the office aſſigned to him, ſince he was by nature and education particularly adapted to it, as was fully proved by his long and faithful ſervices. The Fox went away much diſcontented, and from that time he appeared to have become the warm friend of the Wolf; they were frequently ſeen ſtanding together ſide by ſide, like two young colts, catching fleas upon each others buttocks, though it was obſerved that the Fox often looked as if he could like to give the Wolf a ſly nip: nothing, however, but compliments continued to paſs between them.

"My dear friend, *Mr. Wolf*," ſaid the Fox one day, when they were met together, "this old tyrant does uſe *you* very cruelly: you are older than this favourite brute of his; you have been longer on the iſland, and have a greater right to the care of the ſheep than he has: ſurely, then, there can be no reaſon on earth why *you* ſhould not have at leaſt a ſhare with him."—"True, my dear *Mr. Fox*," the Wolf rejoined, "there certainly can be no reaſon whatever; nor are *you*, though younger, one jot leſs qualified for the office than this monopolizing beaſt; and if I do come in for a ſhare, I make no doubt but, with the aid of your abilities, we ſhall ſoon have the *whole* between us."—"Not long *between* us," muttered the Fox to himſelf.

It was not long after this converſation that the Fox again ſet off to ſpeak to the Shepherd, to whom he repreſented, in very moving terms, the great hardſhip which the *Wolf* ſuſtained, and begged that HE, at leaſt, might not be deprived of his right; and that, as he was not now ſoliciting any thing for himſelf, he truſted that the Shepherd would at leaſt acknowledge the diſintereſtedneſs of the motive. The good old

Shepherd ſmiled, and thus addreſſed him: "The wiſh the neareſt to my heart is, to promote the welfare and happineſs of all creatures, and I would be equally kind to all, at leaſt in proportion to their deſerts, but not in the ſame way; neither their natures nor other circumſtances will admit of it. The Dog I find by experience the beſt qualified to take care of my ſheep, and it is true that he, in conſequence, enjoys ſome privileges, of which you are deprived; but he is richly entitled to them by his care and watchful diligence. You are deprived of no enjoyments which are really neceſſary or even deſirable; and if you have ſome fewer privileges, you have fewer cares. You muſt be ſenſible that your nature diſqualifies you from being a proper guardian to helpleſs animals, to whom you bear a natural enmity; and though you appeared to have in a great meaſure conquered it, yet I can by no means be certain that with the power the inclination may not return, and therefore it would not, at any rate, be prudent in me ſo to riſk the ſafety of my flock; indeed, if I had no other reaſon for not doing it, your now coming the officious advocate of a creature, your profeſſed and natural enemy, would of itſelf create in me a degree of ſuſpicion. Beſides, though it is true that I have the command of the ſheep, yet they are not mine: I am only employed by the ſovereign of the iſland, and to him I have ſworn not to entruſt the care of them to any other than his faithful Dog. Go, my child; be at peace with all creatures, even with the Wolf, but make not a ſhew of friendſhip from intereſted motives, when hatred is in your heart. Eradicate the latter, engraft content, and be happy."

The Fox turned about, put his tail between his legs, and ſlunk away.

[*The following Epiſtle was inſerted in a former Number of the Antijacobin, but the additional Lines in the Poſtſcript, with ſome Alterations and Corrections, have tempted us to republiſh it.*]

AN EPISTLE TO A FATHER-IN-LAW AT SOMERSET HOUSE

FROM HIS SON-IN-LAW IN NEWGATE.

Infelix gener, et dignus S———ane parente.

WHILE in a diſmal dungeon's dampneſs I
Swear unregarded, unſupported lie,
You, at your eaſe, in all the pomp of place,
With Players, Perry, Hardy, or his Grace,
Diſplay the bluſhing honours of your face;
And live on thoſe, whoſe ſpeculative ſkill
Is haſty credit and a diſtant bill,
By privilege from debts and bailiffs free,
Nor caſt a thought on miſery and me.

Yet by thoſe joys *She* gave in early life,
She, whom you made a *Mother*, not a *Wife*,

Let her, who boaſts a *Natural** *Daughter*'s name,
Urge to a Father's heart her Huſband's claim;
Her, whom you gave me without paltry peif,
Like you, ſweet ſoul, a fortune in herſelf;
Let her your bowels of compaſſion thaw,
And ſpare, in pity ſpare, your Son-in-Law.
If in the Commons† Houſe no mercy dwell,
My laſt reſource is S————, or Hell.

Heaven knows, the wiſeſt men ſometimes miſtake;
E'en you, my Father, you have err'd, like Drake;
In friendſhip's cauſe, not long the time is o'er,
You once, like me, unfortunately ſwore.
Can none remember? Yes, I know, all muſt!
How to O'Connor and his merits juſt,
(When at the bar we ſaw the culprit ſtand,
And, horror-ſtruck, hold up his ſhaking hand;
When Scott, all-eloquent, the charges preſt,
And brought conviction home to every breaſt,
E'en Plomer ſhrunk, unequal, from the ſtrife,
And Treaſon trembled for her votary's life)
You, in that hour, a Guardian Dæmon‡ came,
And prov'd your friendſhip, not an empty name.
You with your lips the ſacred volume preſt,
You bade the God of truth your truth atteſt:
"So *help me, God*, I ſolemnly declare,
"*Truth*, the *whole Truth*, and *nought but Truth*, I *ſwear*:
"I know him well; ſo great his merits deem,
"He has my *friendſhip*, *confidence*, *eſteem*:
"Without reſerve, incapable of art,
"He told me every ſecret of his heart;
"To me his views, his principles are known,
"*Whig* views, *Whig* principles, and all my own.
"I ſwear (and let my *oath*'s ſure pledge have weight),
"*Like me*, he's well affected to the ſtate;
"*Like me*, of French fraternity afraid,
"He ſhudders at the thought of foreign aid."

What did I ſwear? I ſwore, alas! 'tis true,
That you had private dealings with a Jew‖;
Had urg'd Paull's friends his intereſts to betray,
And tamper'd with them—in an honeſt way.

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* Genus huic de Patre ſuperbum,
Sed de Matre nothum.

† Flectere ſi nequeo Superos, Acheronta movebo.

‡ Dæmon—"a good or evil angel:" in this inſtance, of courſe, "good."

‖ Harris, an old clotheſman, voted for S——.

This, this was all I ſaid, or ſwore, or meant;
This of my guilt's the front and full extent.
Grim GREY, with verjuice viſage, cried, "Hear, hear;"
Storm'd the loud TAYLOR, foam'd the MAN OF BEER.
Freedom's Aſylum*, with a ſingle No,
Doom'd me to Newgate, ſlavery, want, and woe.

We both have err'd; but here the likeneſs ends,
A different fate the ſame miſtake attends.
The Navy's Treaſury†, a glorious prize,
Is yours; my recompence in Newgate lies.
But let your Daughter's tears and prayers prevail,
And ſave me from the horrors of a jail:
Think of the poet's memorable line,
"To err is Human, to forgive Divine."

T. D.

Newgate's Dungeon.

P. S. Long, long may Heaven the Prince of Wales preſerve,
The Prince whom you and "All the Talents" ſerve;
Who ſaw thy ſuffering virtue in diſtreſs,
Reliev'd thy wants, and gave thy wrongs redreſs;
Gave the *Red Houſe* to be thy reſting place—
Type of thy bluſhing worth and glowing face.

POETICAL BIOGRAPHY.

TO THE EDITOR.

Sir,

A CRITICAL admirer of the highly eſteemed biographical poetry of a claſſical authoreſs, ſo bounteouſly circulated under envelopes addreſſed with her own fair hand, is induced, with becoming reſpect, to appriſe her, through the medium of your diffuſive communication, in order to prevent her natural delicacy and ſenſibility being too much affected, that the devoted Colonel, being the primary object of her poetic effuſion, has been appointed, not nominally but effectively, Major General, and that too alluſively, without the magic or imaginary veil of a Hood.

IRONICUS.

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* "The Commons Houſe, the nurſery of freedom, the aſylum of liberty," &c. &c.—See Romilly's gingerbread ſpeech on Lord Melville's trial.

† Ille crucem pretium ſceleris tulit, hic Diadema.

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